This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

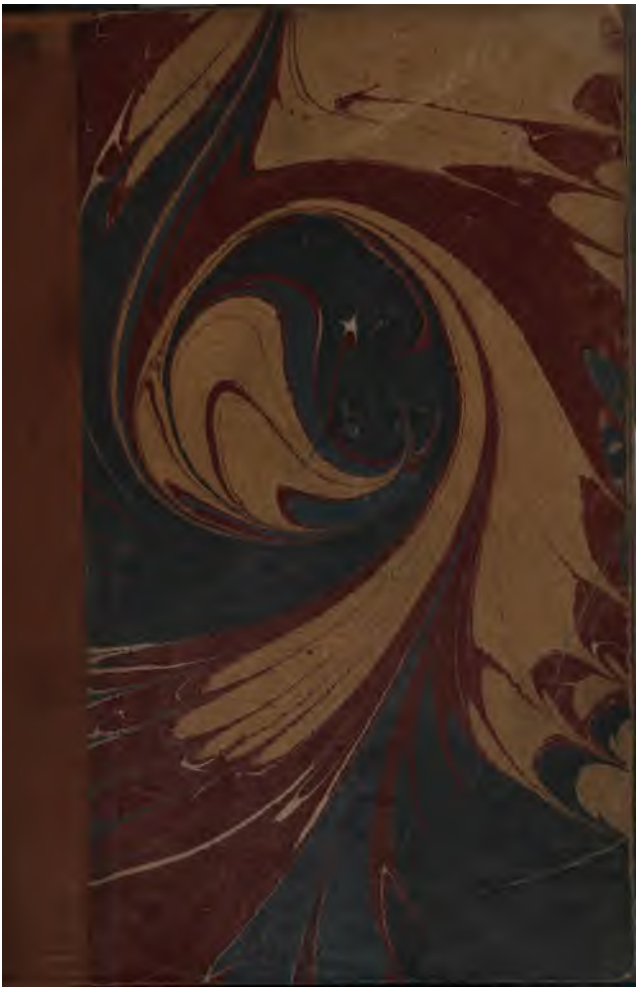
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



600085439Z

ΑΙΣΧΥΛΟΥ
ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

THE

SEVEN AGAINST THEBES

OF

Æ S C H Y L U S.

WITH SHORT ENGLISH NOTES
FOR THE USE OF SCHOOLS.

OXFORD,
JOHN HENRY PARKER;
AND 377, STRAND, LONDON.
M DCCC LIII.

DRAMATIS PERSONÆ.

ΕΤΕΟΚΛΗΣ. (Eteocles.)
ΑΓΓΕΛΟΣ ΚΑΤΑΣΚΟΠΟΣ. (A Messenger.)
ΧΟΡΟΣ ΠΑΡΘΕΝΩΝ. (Chorus of Theban Virg
ΙΣΜΗΝΗ. (Ismene.)
ΑΝΤΙΓΟΝΗ. (Antigone.)
ΚΗΡΥΞ[a]. (A herald.)

[a] The list of the *Dramatis Personæ* of a modern play is alw by a tumultuary host of Attendants, Courtiers, Soldiers, similar personages, who perhaps take no share in the a serve rather to enhance the spectacle than to forward the the head of the ancient plays, on the contrary, we find the those persons only who take a part in the dialogue. Ye not suppose that the Attic stage was only trodden by goddesses, kings and queens, heroes and heroines, with sullied by the presence of any inferior characters. In play, for instance, it will be evident that at vs. 372, Eteo forward surrounded by his staff, *ducum stipante caterva;* 848, the bodies of the two brothers are brought upon th solemn procession. Nor does it appear that the poet mig ploy as many of these mutes as he thought proper, althougl ber both of the Chorus and of the actors, properly so calle tainly limited. Griffiths.

BIBLIOTHECA · BODLEIANA ·

INTRODUCTION

TO THE

SEVEN AGAINST THEBES.

LAIUS, the son of Labdacus, king of Thebes, married Jocasta (according to other accounts, Euryclea or Epicaste), the daughter of Creon (Diod. Sic. iv. 64), or Menœceus (Phœn. 10). Vexed at his want of offspring, he consulted the oracle of Apollo, by which he was admonished to avoid procreation. Æschylus asserts that he was thrice warned that, if he died childless, his country would be safe and thriving. Others (Apollodor. iii. 5, 7), say that it was foretold that his son would be a parricide, and that his whole house would be defiled with bloodshed (Schol. on Phœn. 13).

Laius disobeyed the oracle, and the birth of Œdipus was the consequence. The child was exposed on Mount Cithæron, but being preserved by an old shepherd, he eventually came to Thebes, where, having solved the riddle proposed by the Sphinx, he received as a reward the hand of his mother Jocasta. When he became conscious of this unintentional incest, he tore out his eyes in despair, and Jocasta hanged herself.

By Jocasta, according to the tragedians, Œdipus had Antigone, Ismene, Eteocles and Polynices. Various accounts are given of the reasons which led him to imprecate the fearful curse on his sons, the fulfilment of which forms the groundwork of this play. Æschylus attributes it to their undue desire to grasp at the kingdom after his exile from Thebes. (See, however, the note on vs. 786).

Æschylus, moreover, supposes Œdipus to have died before his sons, but Sophocles and Euripides both make him survive them, while, according to Sophocles, he exulted at their destruction, agreeably to the terms of his horrid prophecy.

With the view, however, of evading the curse of their father, the two brothers agreed to reign by turns at Thebes, the other absenting himself for a given season. Polynices, according to his age*, obtained the first turn, and, in due time, gave up the kingdom to his brother. But Eteocles, after his time of reigning had expired, refused to allow his brother to resume the government. Upon this, Polynices sought the aid of Adrastus, king of Argos, whose daughter he married, on condition of receiving his assistance towards being reinstated in his kingdom. With this view he lays siege to Thebes with a considerable army.

The plot of the play, as conceived by Æschylus, is of the utmost simplicity, and is indeed rather lyric than dramatic (Herm. Opusc. ii. p. 312), the narrative portion being quite subservient to the Choruses, and the catastrophe being brought on without any aim at the continuous, but gradual developement of incidents.

* But compare the Greek arguments.

The play commences at early dawn. Eteocles expresses his determination to withstand the invasion of the Argives to the utmost, when a messenger enters (39 sqq.), who informs him that seven chieftains of the opposite side have sworn an oath to capture the city, or perish in the attempt, and exhorts Eteocles to choose another "seven champions" to resist them. After a prayer in which he invokes the assistance of the gods, even to the Erinnys of his father (70), the Chorus enter, and bewail the horrors of war, and the sufferings that impend the city (78—180). Eteocles enters (181), and rebukes them in the most violent terms for inspiring faint-heartedness. After a long altercation, the messenger again enters (375), and begins a full description of the chieftains who have taken their stand at the different city gates, with various particulars relative to their character, prowess, and accoutrements. He describes them in the following order: I. Tydeus (377), who is placed at the Prætan gates, and is bent on fighting, despite the predictions of Amphiaraus. To him Eteocles determines to oppose Melanippus (414). II. Capaneus, at the Electran gates, to whom Polyphontes is opposed (448). III. Eteoclus (458), at the Neïstan gates, against whom Megareus is sent (474). IV. Hippomedon, at the gates of Athene Onca, opposed by Hyperbius (504). V. Parthenopœus, at the Borræan gates (547), against whom Actor is sent (555). VI. Amphiaraus at the Omoloian gates (570), against whom, after a handsome panegyric on his virtues and prudence, Eteocles resolves to send Lasthenes (620). VII. Polynices, to whom, despite the wishes of the Chorus, Eteocles determines to oppose himself.

On his departure to fulfil this unnatural resolution, the

Chorus again give way to expressions of fear and lamentation, till they are interrupted by the reappearance of the messenger (791), who informs them that victory has been decided in favour of the Thebans, and that the city is saved, at the same time announcing that the brothers have fallen by each other's hands. Soon after, their bodies are brought in, and, after a long dirge by the Chorus, a herald declares the determination of the city (Compare Antig. *sub init.*), to deprive the corse of Polynices of funeral rites. Antigone, his sister (1026), boldly avows her determination to honour her brother's remains, and the Chorus separate, one portion of them determining to abet the noble intention of Antigone.

ΥΠΟΘΕΣΙΣ

ΤΩΝ ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ[a].

Ὁ Λάϊος τοῦ Λαβδάκου υἱὸς ὢν ἐβασίλευεν ἐν Θήβαις, γυναῖκα κεκτημένος Ἰοκάστην, τὴν θυγατέρα τοῦ Μενοικέως· ᾗ συνελθεῖν καὶ τέκνα ποιῆσαι οὐκ ἐτόλμα, τὰς τοῦ Πέλοπος δεδιὼς ἀράς. φασὶ γὰρ ὅτι τὸν τοῦ Πέλοπος υἱὸν Χρύσιππον, ὃς ἦν αὐτῷ ἐξ ἄλλης γυναικὸς, καὶ οὐκ ἐκ τῆς θυγατρὸς τοῦ Οἰνομάου Ἱπποδαμείας, ὁ Λάϊος ἥρπασεν, ἐρασθεὶς αὐτοῦ, καὶ αὐτῷ συνεγένετο,

[a] Formerly it was a matter of much dispute among critics whether the title of this play ought to be Ἑπτὰ ἐπὶ Θήβας or Ἑπτὰ ἐπὶ Θήβαις, *The Seven* against *Thebes* or *The Seven* at *Thebes*; but modern editors unanimously prefer the former. Thucydides almost invariably uses ἐπὶ with an accusative case to signify *against* a place.

The date of this play cannot be fixed, except that we are told by the Scholiast on Ran. 1019, that it was not acted till after the Persæ, that is, not till after the year B.C. 472. We learn from Athen. i. p. 21, e, that Æschylus made a practice of paying great attention to πᾶσαν τὴν τῆς τραγῳδίας οἰκονομίαν, the whole of the stage-management of his plays, and in particular (p. 22, a) that Τελέστης ὁ Αἰσχύλου ὀρχηστὴς οὕτως ἦν τεχνίτης, ὥστε ἐν τῷ ὀρχεῖσθαι τοὺς Ἑπτὰ ἐπὶ Θήβας φανερὰ ποιῆσαι τὰ πράγματα δι' ὀρχήσεως. In Ran. 1019, he names this play as one of his compositions which had done the state some service: ΔΙ. καὶ τί σὺ δράσας οὕτως αὐτοὺς γενναίους ἐξεδίδαξας; Αἰσχύλε, λέξον, μηδ' αὐθαδῶς σεμνυνόμενος χαλέπαινε. ΑΙ. Δρᾶμα ποιήσας Ἄρεως μεστόν. ΔΙ. ποῖον; ΑΙ. τοὺς Ἑπτ' ἐπὶ Θήβας· Ὁ θεασάμενος πᾶς ἄν τις ἀνὴρ ἠράσθη δᾴδος ἔνναι. Griffiths.

καὶ πρῶτος ἐν ἀνθρώποις τὴν ἀρρενοφθορίαν ὑπέδειξε, καθώσπερ δὴ καὶ ὁ Ζεὺς ἐν θεοῖς, τὸν Γανυμήδην ἁρπάσας. ὅπερ ὁ Πέλοψ μαθὼν τὸν Λάϊον κατηράσατο ἐξ οἰκείας φονευθῆναι γονῆς. ἐπεὶ γοῦν ὁ Λάϊος δι' ὃν εἴρηται τρόπον ἅπαις ἤδη παρήκμαζεν, εἰς τὸ τοῦ Ἀπόλλωνος μαντεῖον παρεγένετο ἐρωτήσων εἰ δέοι τεκνώσασθαι. ἐξήνεγκε δὲ αὐτῷ τὸ χρηστήριον

Μὴ σπεῖρε τέκνων ἄλοκα δαιμόνων βίᾳ.

λαβὼν δὲ τὸν χρησμὸν καὶ ἀπελθὼν ἐφύλαττε μὴ συνευνᾶσθαι τῇ ἰδίᾳ γυναικί. ἐν μιᾷ δὲ τῶν ἡμερῶν τῷ οἴνῳ βαρυνθεὶς συνῆλθε τῇ γυναικὶ αὐτοῦ, ἀφ' ἧς ἔσχε τὸν Οἰδίποδα. φοβηθεὶς δὲ τὸν χρησμὸν εἰπόντα

Εἰ γὰρ τεκνώσεις παῖδ', ἀποκτενεῖ σ' ὁ φύς,

καθὼς καὶ Πέλοψ κατηράσατο, ἡνίκα ὁ Οἰδίπους ἐγεννήθη, διατορήσας τοὺς πόδας αὐτοῦ καὶ χρυσέους κρίκους διαπερονησάμενος, ἐν Κιθαιρῶνι τοῦτον ἐξέθετο. εὑρόντες δέ τινες αὐτὸν ποιμένες καὶ ἀναλαβόντες ἀνήνεγκαν τῷ τότε βασιλεῖ Κορίνθου Πολύβῳ· ὃς λαβὼν αὐτὸν ἐπιμελείας ἠξίωσε καί εἰς ἀνδρῶν ἡλικίαν ἤγαγεν. ἔπειτα δὲ Οἰδίπους παρά τινος ὑβρισθεὶς καὶ ὀνειδισθεὶς ὡς νόθος ἐστὶ καὶ οὐ γνήσιος τοῦ Πολύβου, ἀπῆλθεν ἐρωτήσων εἰς τὴν Πυθίαν, ἤγουν εἰς τὸ τοῦ Ἀπόλλωνος μαντεῖον, τίς τε εἴη καὶ τίνος υἱός. εἶπε δὲ αὐτῷ τὸ μαντεῖον ὅτι πρόκειταί σοι φονεῦσαι τὸν πατέρα σου καὶ μητρί σου συνευνασθῆναι. ἀκούσας δὲ τοῦ χρησμοῦ κατέλειψεν ἀπελθεῖν εἰς Κόρινθον πρὸς τὸν Πόλυβον διὰ τὰ εἰρημένα, ὡς δοκῶν τὸν Πόλυβον λέγειν τὸ χρηστήριον πατέρα καὶ τὴν αὐτοῦ γυναῖκα μητέρα· καὶ ἀπῆλθε

τὴν ἐς Θήβας ὁδόν. διεπορεύετο δὲ τὴν ὁδὸν ἐκείνην καὶ ὁ Λάϊος, ὁ τούτου πατὴρ, ἀπερχόμενος καὶ οὗτος εἰς τὸ μαντεῖον ἐρωτήσων περὶ τοῦ παρ' αὐτοῦ ἐκτεθέντος παιδὸς, ἤγουν τοῦ Οἰδίποδος, τί γέγονε. ἐπεὶ δὲ συνήντησαν ἄμφω, οἱ τοῦ Λαΐου δορυφόροι πρὸς τὸν Οἰδίποδα εἶπον· παραχώρησον ὦ ξένε τῷ βασιλεῖ τῆς ὁδοῦ. ὁ δ' οὐκ ἐπείσθη· πληγεὶς δὲ παρὰ τοῦ Λαΐου, ἐμάνη ἐπὶ τούτῳ καὶ ἀπέκτεινεν αὐτὸν καὶ πάντας τοὺς μετ' αὐτοῦ· ἕνα δὲ μόνον ἀφῆκεν, ὃς στραφεὶς οἴκοι ἀπήγγειλε πάντα. ἐλθὼν δὲ εἰς Θήβας ὁ Οἰδίπους ὕστερον εὗρε κακὸν αὐτοῖς ἐπικείμενον μέγα, τὴν Σφίγγα· ἥτις αἰνίγματα ἔλεγε καὶ τὸν μὴ ἰσχύοντα λῦσαι αὐτὰ κατήσθιε· προέκειτο δὲ τότε παρὰ τῶν Θηβαίων τῷ εὑρόντι τὸ αἴνιγμα τῆς Σφιγγὸς βραβεῖον ἡ τοῦ Λαΐου γυνὴ Ἰοκάστη, δοθησομένη αὐτῷ εἰς γάμον. εἰπούσης οὖν τῆς Σφιγγὸς τὸ αἴνιγμα τὸ, τετράπους δίπους τε καὶ πάλιν τρίπους, ὃ σημαίνει τὸν ἄνθρωπον, ἐφεῦρε τοῦτο ὁ Οἰδίπους· ἡ δὲ Σφὶγξ μανεῖσα ἀνεῖλεν αὐτήν. συνελθὼν οὖν ὁ Οἰδίπους τῇ ἰδίᾳ μητρὶ παῖδας ἐποίησε τέσσαρας, τὸν Πολυνείκην καὶ τὸν Ἐτεοκλῆν, τὴν Ἀντιγόνην καὶ τὴν Ἰσμήνην. ὕστερον δὲ μαθὼν τὸ ἀνόμημα ὃ ἔδρασεν ἐτύφλωσεν ἑαυτὸν, τοῖς δὲ εἰρημένοις υἱοῖς αὐτοῦ τὴν βασιλείαν κατέλειψεν. ἐπεὶ δὲ οὗτοι τοῦτον ὄντα τυφλὸν ἐν οἰκίσκῳ καθεῖρξαν, κατηράσατο αὐτοὺς ὥστε διὰ ξίφους καὶ πολέμου τὴν βασιλείαν διαμερίσασθαι. οὗ ἕνεκα καὶ φοβούμενοι τὸ ὁμοῦ μὲν εἶναι ἐν ταῖς Θήβαις καὶ βασιλεύειν κατέλειψαν· συμπεφωνήκασι δὲ ἵνα τοῦ ἑνὸς ἐξερχομένου τῆς πόλεως καὶ ἀποδημοῦντος ἐπὶ χρόνον ἕνα ὁ ἕτερος βασιλεύοι, καὶ πάλιν τοῦ ἀποδημοῦντος εἰσερχομένου ὑποχωροίη ὁ ἕτερος, ὡς ἂν ἐκ τούτου φύγωσι τὴν ἀράν.

ΑΛΛΩΣ

Οἰδίπους μαθὼν ὡς ἀθέσμως συνῆν τῇ μητρὶ ἐτύφ
σεν ἑαυτόν· οἱ δὲ παῖδες αὐτοῦ Ἐτεοκλῆς καὶ Πολυ
κης, θέλοντες λήθῃ παραπέμψαι τὸ τοιοῦτον μίαι
ἐγκατακλείουσιν οἰκίσκῳ αὐτόν. ὁ δὲ τοῦτο μὴ φέ
ἀρᾶται αὐτοῖς διὰ σιδήρου τὴν βασιλείαν λαχεῖν. ο
εἰς φόβον πεπτωκότες ἐνταῦθα μὴ τὰς ἀρὰς τελέσω
οἱ θεοὶ, ἔγνωσαν δεῖν ἔχεσθαι τὴν βασιλείαν παρὰ μέ
ἑκάτερος ἐνιαυτὸν ἄρχων. πρῶτον οὖν Ἐτεοκλῆς ἦρ
ἅτε καὶ πρεσβύτερος ὢν Πολυνείκους, εἰ καὶ Σοφο
νεώτερον λέγει. Πολυνείκης δὲ ὑπεχώρησε. τελεσ
τος δὲ τοῦ συγκειμένου ἐνιαυτοῦ, ἐπειδὴ Πολυνε
ἐλθὼν ἀπῄτει τὸ σκῆπτρον, οὐ μόνον οὐκ ἔλαβεν, ἀ
καὶ ἀπεπέμφθη κενὸς παρ' Ἐτεοκλέους, οὐ βουλομ
ἐκστῆναι τῆς ἀρχῆς, ἀλλ' ἐγκρατῶς ἐχομένου ταύ
ὅθεν καὶ Πολυνείκης ἐκεῖθεν ἀπάρας εἰς Ἄργος ἔρχε
καὶ τὴν Ἀδράστου θυγατέρα γήμας πείθει τοῦτον σι
ρασθαί οἱ πρὸς τὴν τῆς ἀρχῆς ἀνάληψιν· καὶ λα
παρ' αὐτοῦ συχνὴν στρατιὰν ἀφικνεῖται κατὰ Θηβα
ἦρχον δὲ τῆς τοιαύτης ἀρχῆς μετὰ Πολυνείκους ἑ
στρατηγοὶ, ἕβδομος γὰρ οὗτος ἦν, ὡς ἂν πρὸς τὰς ἑ
πύλας τῶν Θηβῶν ἕκαστος ἐπαγάγοι λόχον πολι
κοῦντα. οἱ μὲν οὖν ἄλλοι στρατηγοὶ ὑπὸ Θηβα
ἀνῃρέθησαν ἐν τῷ πολέμῳ· Πολυνείκης δὲ καὶ Ἐτεον
μονομαχήσαντες πρὸς ἀλλήλους ἀναιροῦσιν ἀλλ

σημείωσαι δὲ ὡς Εὐριπίδης μὲν ἕνα τῶν ἑπτὰ Ἄδραστον λέγει, Αἰσχύλος δέ ἕτερον τῶν ἑπτὰ Ἐ κλον[c] ἀντὶ Ἀδράστου προσθείς.

[c] Eteoclus is named in vs. 458, as he is likewise in Œd. Col. and Eur. Suppl. 872. But Adrastus also is named in vs. 5 would seem to have acted as a sort of general in chief over the exactly as he is described in Eur. Suppl. 14. Griffiths.

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

ΕΤΕΟΚΛΗΣ.

Κάδμου πολῖται, χρὴ λέγειν τὰ καίρια
ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως
οἴακα νωμῶν, βλέφαρα μὴ κοιμῶν ὕπνῳ.
εἰ μὲν γὰρ εὖ πράξαιμεν, αἰτία θεοῦ·
εἰ δ' αὖθ', ὃ μὴ γένοιτο, συμφορὰ τύχοι, 5
Ἐτεοκλέης ἂν εἷς πολὺς κατὰ πτόλιν
ὑμνοῖθ' ὑπ' ἀστῶν φροιμίοις πολυρρόθοις
οἰμώγμασίν θ', ὧν Ζεὺς ἀλεξητήριος
ἐπώνυμος γένοιτο Καδμείων πόλει.
ὑμᾶς δὲ χρὴ νῦν, καὶ τὸν ἐλλείποντ' ἔτι 10
ἥβης ἀκμαίας, καὶ τὸν ἕξηβον χρόνῳ,
βλαστημὸν ἀλδαίνοντα σώματος πολύν,
ὥραν ἔχονθ' ἕκαστον, ὥστε συμπρεπὲς,
πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων
βωμοῖσι, τιμὰς μὴ 'ξαλειφθῆναί ποτε· 15
τέκνοις τε, γῇ τε μητρὶ, φιλτάτῃ τροφῷ·
ἡ γὰρ νέους ἕρποντας εὐμενεῖ πέδῳ,
ἅπαντα πανδοκοῦσα παιδείας ὅτλον,
ἐθρέψατ' οἰκιστῆρας ἀσπιδηφόρους
πιστοὺς ὅπως γένοισθε πρὸς χρέος τόδε. 20
καὶ νῦν μὲν ἐς τόδ' ἦμαρ εὖ ῥέπει θεός·
χρόνον γὰρ ἤδη τόνδε πυργηρουμένοις

Chorus again give way to expressions of fear and lamentation, till they are interrupted by the reappearance of the messenger (791), who informs them that victory has been decided in favour of the Thebans, and that the city is saved, at the same time announcing that the brothers have fallen by each other's hands. Soon after, their bodies are brought in, and, after a long dirge by the Chorus, a herald declares the determination of the city (Compare Antig. *sub init.*), to deprive the corse of Polynices of funeral rites. Antigone, his sister (1026), boldly avows her determination to honour her brother's remains, and the Chorus separate, one portion of them determining to abet the noble intention of Antigone.

ΥΠΟΘΕΣΙΣ

ΤΩΝ ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ[a].

Ὁ Λάϊος τοῦ Λαβδάκου υἱὸς ὢν ἐβασίλευεν ἐν Θήβαις, γυναῖκα κεκτημένος Ἰοκάστην, τὴν θυγατέρα τοῦ Μενοικέως· ᾗ συνελθεῖν καὶ τέκνα ποιῆσαι οὐκ ἐτόλμα, τὰς τοῦ Πέλοπος δεδιὼς ἀράς. φασὶ γὰρ ὅτι τὸν τοῦ Πέλοπος υἱὸν Χρύσιππον, ὃς ἦν αὐτῷ ἐξ ἄλλης γυναικὸς, καὶ οὐκ ἐκ τῆς θυγατρὸς τοῦ Οἰνομάου Ἱπποδαμείας, ὁ Λάϊος ἥρπασεν, ἐρασθεὶς αὐτοῦ, καὶ αὐτῷ συνεγένετο,

[a] Formerly it was a matter of much dispute among critics whether the title of this play ought to be Ἑπτὰ ἐπὶ Θήβας or Ἑπτὰ ἐπὶ Θήβαις, *The Seven* against *Thebes* or *The Seven* at *Thebes;* but modern editors unanimously prefer the former. Thucydides almost invariably uses ἐπὶ with an accusative case to signify *against* a place.

The date of this play cannot be fixed, except that we are told by the Scholiast on Ran. 1019, that it was not acted till after the Persæ, that is, not till after the year B.C. 472. We learn from Athen. i. p. 21, e, that Æschylus made a practice of paying great attention to πᾶσαν τὴν τῆς τραγῳδίας οἰκονομίαν, the whole of the stage-management of his plays, and in particular (p. 22, a) that Τελέστης ὁ Αἰσχύλου ὀρχηστὴς οὕτως ἦν τεχνίτης, ὥστε ἐν τῷ ὀρχεῖσθαι τοὺς Ἑπτὰ ἐπὶ Θήβας φανερὰ ποιῆσαι τὰ πράγματα δι' ὀρχήσεως. In Ran. 1019, he names this play as one of his compositions which had done the state some service: ΔΙ. καὶ τί σὺ δράσας οὕτως αὐτοὺς γενναίους ἐξεδίδαξας; Αἰσχύλε, λέξον, μηδ' αὐθαδῶς σεμνυνόμενος χαλέπαινε. ΑΙ. Δρᾶμα ποιήσας Ἄρεως μεστόν. ΔΙ. ποῖον; ΑΙ. τοὺς Ἑπτ' ἐπὶ Θήβας· Ὁ θεασάμενος πᾶς ἄν τις ἀνὴρ ἠράσθη δάϊος εἶναι. Griffiths.

καὶ πρῶτος ἐν ἀνθρώποις τὴν ἀρρενοφθορίαν ὑπέδειξε, καθώσπερ δὴ καὶ ὁ Ζεὺς ἐν θεοῖς, τὸν Γανυμήδην ἁρπάσας. ὅπερ ὁ Πέλοψ μαθὼν τὸν Λάϊον κατηράσατο ἐξ οἰκείας φονευθῆναι γονῆς. ἐπεὶ γοῦν ὁ Λάϊος δι' ὃν εἴρηται τρόπον ἅπαις ἤδη παρήκμαζεν, εἰς τὸ τοῦ Ἀπόλλωνος μαντεῖον παρεγένετο ἐρωτήσων εἰ δέοι τεκνώσασθαι. ἐξήνεγκε δὲ αὐτῷ τὸ χρηστήριον

Μὴ σπεῖρε τέκνων ἄλοκα δαιμόνων βίᾳ.

λαβὼν δὲ τὸν χρησμὸν καὶ ἀπελθὼν ἐφύλαττε μὴ συνευνᾶσθαι τῇ ἰδίᾳ γυναικί. ἐν μιᾷ δὲ τῶν ἡμερῶν τῷ οἴνῳ βαρυνθεὶς συνῆλθε τῇ γυναικὶ αὐτοῦ, ἀφ' ἧς ἔσχε τὸν Οἰδίποδα. φοβηθεὶς δὲ τὸν χρησμὸν εἰπόντα

Εἰ γὰρ τεκνώσεις παῖδ', ἀποκτενεῖ σ' ὁ φύς,

καθὼς καὶ Πέλοψ κατηράσατο, ἡνίκα ὁ Οἰδίπους ἐγεννήθη, διατορήσας τοὺς πόδας αὐτοῦ καὶ χρυσέους κρίκους διαπερονησάμενος, ἐν Κιθαιρῶνι τοῦτον ἐξέθετο. εὑρόντες δέ τινες αὐτὸν ποιμένες καὶ ἀναλαβόντες ἀνήνεγκαν τῷ τότε βασιλεῖ Κορίνθου Πολύβῳ· ὃς λαβὼν αὐτὸν ἐπιμελείας ἠξίωσε καί εἰς ἀνδρῶν ἡλικίαν ἤγαγεν. ἔπειτα δὲ Οἰδίπους παρά τινος ὑβρισθεὶς καὶ ὀνειδισθεὶς ὡς νόθος ἐστὶ καὶ οὐ γνήσιος τοῦ Πολύβου, ἀπῆλθεν ἐρωτήσων εἰς τὴν Πυθίαν, ἤγουν εἰς τὸ τοῦ Ἀπόλλωνος μαντεῖον, τίς τε εἴη καὶ τίνος υἱός. εἶπε δὲ αὐτῷ τὸ μαντεῖον ὅτι πρόκειταί σοι φονεῦσαι τὸν πατέρα σου καὶ μητρί σου συνευνασθῆναι. ἀκούσας δὲ τοῦ χρησμοῦ κατέλειψεν ἀπελθεῖν εἰς Κόρινθον πρὸς τὸν Πόλυβον διὰ τὰ εἰρημένα, ὡς δοκῶν τὸν Πόλυβον λέγειν τὸ χρηστήριον πατέρα καὶ τὴν αὐτοῦ γυναίκα μητέρα· καὶ ἀπῆλθε

τὴν ἐς Θήβας ὁδόν. διεπορεύετο δὲ τὴν ὁδὸν ἐκείνην καὶ ὁ Λάϊος, ὁ τούτου πατὴρ, ἀπερχόμενος καὶ οὗτος εἰς τὸ μαντεῖον ἐρωτήσων περὶ τοῦ παρ' αὐτοῦ ἐκτεθέντος παιδὸς, ἤγουν τοῦ Οἰδίποδος, τί γέγονε. ἐπεὶ δὲ συνήντησαν ἄμφω, οἱ τοῦ Λαΐου δορυφόροι πρὸς τὸν Οἰδίποδα εἶπον· παραχώρησον ὦ ξένε τῷ βασιλεῖ τῆς ὁδοῦ. ὁ δ' οὐκ ἐπείσθη· πληγεὶς δὲ παρὰ τοῦ Λαΐου, ἐμάνη ἐπὶ τούτῳ καὶ ἀπέκτεινεν αὐτὸν καὶ πάντας τοὺς μετ' αὐτοῦ· ἕνα δὲ μόνον ἀφῆκεν, ὃς στραφεὶς οἴκοι ἀπήγγειλε πάντα. ἐλθὼν δὲ εἰς Θήβας ὁ Οἰδίπους ὕστερον εὗρε κακὸν αὐτοῖς ἐπικείμενον μέγα, τὴν Σφίγγα· ἥτις αἰνίγματα ἔλεγε καὶ τὸν μὴ ἰσχύοντα λῦσαι αὐτὰ κατήσθιε· προέκειτο δὲ τότε παρὰ τῶν Θηβαίων τῷ εὑρόντι τὸ αἴνιγμα τῆς Σφιγγὸς βραβεῖον ἡ τοῦ Λαΐου γυνὴ Ἰοκάστη, δοθησομένη αὐτῷ εἰς γάμον. εἰπούσης οὖν τῆς Σφιγγὸς τὸ αἴνιγμα τὸ, τετράπους δίπους τε καὶ πάλιν τρίπους, ὃ σημαίνει τὸν ἄνθρωπον, ἐφεῦρε τοῦτο ὁ Οἰδίπους· ἡ δὲ Σφὶγξ μανεῖσα ἀνεῖλεν αὐτήν. συνελθὼν οὖν ὁ Οἰδίπους τῇ ἰδίᾳ μητρὶ παῖδας ἐποίησε τέσσαρας, τὸν Πολυνείκην καὶ τὸν Ἐτεοκλῆν, τὴν Ἀντιγόνην καὶ τὴν Ἰσμήνην. ὕστερον δὲ μαθὼν τὸ ἀνόμημα ὃ ἔδρασεν ἐτύφλωσεν ἑαυτὸν, τοῖς δὲ εἰρημένοις υἱοῖς αὐτοῦ τὴν βασιλείαν κατέλειψεν. ἐπεὶ δὲ οὗτοι τοῦτον ὄντα τυφλὸν ἐν οἰκίσκῳ καθεῖρξαν, κατηράσατο αὐτοὺς ὥστε διὰ ξίφους καὶ πολέμου τὴν βασιλείαν διαμερίσασθαι. οὗ ἕνεκα καὶ φοβούμενοι τὸ ὁμοῦ μὲν εἶναι ἐν ταῖς Θήβαις καὶ βασιλεύειν κατέλειψαν· συμπεφωνήκασι δὲ ἵνα τοῦ ἑνὸς ἐξερχομένου τῆς πόλεως καὶ ἀποδημοῦντος ἐπὶ χρόνον ἕνα ὁ ἕτερος βασιλεύοι, καὶ πάλιν τοῦ ἀποδημοῦντος εἰσερχομένου ὑποχωροίη ὁ ἕτερος, ὡς ἂν ἐκ τούτου φύγωσι τὴν ἀράν,

ὁ γοῦν Πολυνείκης πρῶτος ὢν ἐκράτησεν ἐν χι
τῆς βασιλείας, εἴτε ἐξῆλθε τῷ Ἐτεοκλεῖ παρα
αὐτῆς. τοῦ χρόνου δὲ συμπληρωθέντος ἐπὶ τὸ βα
ὁ Πολυνείκης καὶ αὖθις εἰς τὰς Θήβας παρεγέν
τὸ συμπεφωνημένον· μὴ παραδεχθεὶς δὲ ὑπὸ
ους εἰς τὸν τοῦ Ἄργους βασιλέα Ἄδραστον
καὶ τούτου γαμβρὸς ἐπὶ τοῦ θυγατρὶ γέγονεν,
σχέσει τοιαύτῃ, ἵνα συνεργήσῃ αὐτῷ ὁ Ἄδρασ
νελθεῖν εἰς τὴν ἰδίαν πόλιν, καὶ βασιλείας δρ
λαβὼν τοίνυν ἐκ τοῦ Ἄργους στρατιὰν πλείστη
εἰς Θήβας κατὰ τοῦ οἰκείου ἀδελφοῦ. ἔνθα κ
καὶ ὁ ἀδελφὸς αὐτοῦ ὑπ' ἀλλήλων ἐφονεύθησαν

Ἡ μὲν οὖν σκηνὴ τοῦ δράματος ἐν Θήβαις ὑ
ὁ δὲ χορὸς ἐκ Θηβαίων ἐστὶ παρθένων· ἡ δὲ ὑ
στρατιὰ Ἀργείων πολιορκοῦσα Θηβαίους, τοὺς
σαντας· καὶ θάνατος Ἐτεοκλέους καὶ Πολυνείκο
δάχθη ἐπὶ Θεαγενίδου ὀλυμπιάδι οη'. ἐνίκα Λαι
ποδι, Ἑπτὰ ἐπὶ Θήβας, Σφιγγὶ σατυρικῇ.
Ἀριστίας Περσεῖ, Ταντάλῳ, Παλαισταῖς σ
τοῖς Πρατίνου πατρός τρίτος Πολυφράδμων Λυ
τετραλογίᾳ. ἐπιγέγραπται δὲ [ὑπόθεσις τῶν]
Θήβας, διὰ τὸ ἑπτὰ στρατηγοὺς φυλάσσειν τ
τῶν Θηβῶν. εἰσὶ δὲ αὗται αἱ Θῆβαι ἑπτάπυλ
ἐν τῇ Αἰγύπτῳ οὖσαι ἑκατοντάπυλοι.

Προλογίζει δὲ Ἐτεοκλῆς, παρασκευάζων
Θηβαίων δῆμον εἰς φρουρὰν τῆς πόλεως.

ΑΛΛΩΣ

Οἰδίπους μαθὼν ὡς ἀθέσμως συνῆν τῇ μητρὶ ἐτύφλωσεν ἑαυτόν· οἱ δὲ παῖδες αὐτοῦ Ἐτεοκλῆς καὶ Πολυνείκης, θέλοντες λήθη παραπέμψαι τὸ τοιοῦτον μίασμα, ἐγκατακλείουσιν οἰκίσκῳ αὐτόν. ὁ δὲ τοῦτο μὴ φέρων ἀρᾶται αὐτοῖς διὰ σιδήρου τὴν βασιλείαν λαχεῖν. οἱ δὲ εἰς φόβον πεπτωκότες ἐνταῦθα μὴ τὰς ἀρὰς τελέσωσιν οἱ θεοὶ, ἔγνωσαν δεῖν ἔχεσθαι τὴν βασιλείαν παρὰ μέρος, ἑκάτερος ἐνιαυτὸν ἄρχων. πρῶτον οὖν Ἐτεοκλῆς ἦρξεν, ἅτε καὶ πρεσβύτερος ὢν Πολυνείκους, εἰ καὶ Σοφοκλῆς νεώτερον λέγει. Πολυνείκης δὲ ὑπεχώρησε. τελεσθέντος δὲ τοῦ συγκειμένου ἐνιαυτοῦ, ἐπειδὴ Πολυνείκης ἐλθὼν ἀπῄτει τὸ σκῆπτρον, οὐ μόνον οὐκ ἔλαβεν, ἀλλὰ καὶ ἀπεπέμφθη κενὸς παρ' Ἐτεοκλέους, οὐ βουλομένου ἐκστῆναι τῆς ἀρχῆς, ἀλλ' ἐγκρατῶς ἐχομένου ταύτης· ὅθεν καὶ Πολυνείκης ἐκεῖθεν ἀπάρας εἰς Ἄργος ἔρχεται, καὶ τὴν Ἀδράστου θυγατέρα γήμας πείθει τοῦτον συνάρασθαί οἱ πρὸς τὴν τῆς ἀρχῆς ἀνάληψιν· καὶ λαβὼν παρ' αὐτοῦ συχνὴν στρατιὰν ἀφικνεῖται κατὰ Θηβαίων· ἦρχον δὲ τῆς τοιαύτης ἀρχῆς μετὰ Πολυνείκους ἑπτὰ στρατηγοὶ, ἕβδομος γὰρ οὗτος ἦν, ὡς ἂν πρὸς τὰς ἑπτὰ πύλας τῶν Θηβῶν ἕκαστος ἐπαγάγοι λόχον πολιορκοῦντα. οἱ μὲν οὖν ἄλλοι στρατηγοὶ ὑπὸ Θηβαίων ἀνῃρέθησαν ἐν τῷ πολέμῳ· Πολυνείκης δὲ καὶ Ἐτεοκλῆς μονομαχήσαντες πρὸς ἀλλήλους ἀναιροῦσιν ἀλλήλους.

σημείωσαι δὲ ὡς Εὐριπίδης μὲν ἕνα τῶν ἑπτὰ τὸν Ἄδραστον λέγει, Αἰσχύλος δέ ἕτερον τῶν ἑπτὰ Ἐτεόκλον[c] ἀντὶ Ἀδράστου προσθείς.

[c] Eteoclus is named in vs. 458, as he is likewise in Œd. Col. 1316, and Eur. Suppl. 872. But Adrastus also is named in vs. 50, and would seem to have acted as a sort of general in chief over the Seven, exactly as he is described in Eur. Suppl. 14. Griffiths.

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

ΕΤΕΟΚΛΗΣ.

Κάδμου πολῖται, χρὴ λέγειν τὰ καίρια
ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως
οἴακα νωμῶν, βλέφαρα μὴ κοιμῶν ὕπνῳ.
εἰ μὲν γὰρ εὖ πράξαιμεν, αἰτία θεοῦ·
εἰ δ' αὖθ', ὁ μὴ γένοιτο, συμφορὰ τύχοι, 5
Ἐτεοκλέης ἂν εἷς πολὺς κατὰ πτόλιν
ὑμνοῖθ' ὑπ' ἀστῶν φροιμίοις πολυρρόθοις
οἰμώγμασίν θ', ὧν Ζεὺς ἀλεξητήριος
ἐπώνυμος γένοιτο Καδμείων πόλει.
ὑμᾶς δὲ χρὴ νῦν, καὶ τὸν ἐλλείποντ' ἔτι 10
ἥβης ἀκμαίας, καὶ τὸν ἔξηβον χρόνῳ,
βλαστημὸν ἀλδαίνοντα σώματος πολύν,
ὥραν ἔχονθ' ἕκαστον, ὥστε συμπρεπὲς,
πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων
βωμοῖσι, τιμὰς μὴ 'ξαλειφθῆναί ποτε· 15
τέκνοις τε, γῇ τε μητρὶ, φιλτάτῃ τροφῷ·
ἡ γὰρ νέους ἕρποντας εὐμενεῖ πέδῳ,
ἅπαντα πανδοκοῦσα παιδείας ὅτλον,
ἐθρέψατ' οἰκιστῆρας ἀσπιδηφόρους
πιστοὺς ὅπως γένοισθε πρὸς χρέος τόδε. 20
καὶ νῦν μὲν ἐς τόδ' ἦμαρ εὖ ῥέπει θεός·
χρόνον γὰρ ἤδη τόνδε πυργηρουμένοις

καλῶς τὰ πλείω πόλεμος ἐκ θεῶν κυρεῖ.
νῦν δ' ὡς ὁ μάντις φησὶν, οἰωνῶν βοτὴρ,
ἐν ὠσὶ νωμῶν καὶ φρεσὶν, πυρὸς δίχα, 25
χρηστηρίους ὄρνιθας ἀψευδεῖ τέχνῃ·
οὗτος τοιῶνδε δεσπότης μαντευμάτων
λέγει μεγίστην προσβολὴν Ἀχαιΐδα
νυκτηγορεῖσθαι κἀπιβουλεύειν πόλει.
ἀλλ' ἔς τ' ἐπάλξεις καὶ πύλας πυργωμάτων 30
ὁρμᾶσθε πάντες, σοῦσθε σὺν παντευχίᾳ,
πληροῦτε θωρακεῖα, κἀπὶ σέλμασι
πύργων στάθητε, καὶ πυλῶν ἐπ' ἐξόδοις
μίμνοντες εὖ θαρσεῖτε, μηδ' ἐπηλύδων
ταρβεῖτ' ἄγαν ὅμιλον· εὖ τελεῖ θεός. 35
σκοποὺς δὲ κἀγὼ καὶ κατοπτῆρας στρατοῦ
ἔπεμψα, τοὺς πέποιθα μὴ ματᾶν ὁδῷ·
καὶ τῶνδ' ἀκούσας οὔ τι μὴ ληφθῶ δόλῳ.

ΑΓ. Ἐτεόκλεες, φέριστε Καδμείων ἄναξ,
ἥκω σαφῆ τἀκεῖθεν ἐκ στρατοῦ φέρων, 40
αὐτὸς κατόπτης δ' εἶμ' ἐγὼ τῶν πραγμάτων·
ἄνδρες γὰρ ἑπτὰ θούριοι λοχαγέται,
ταυροσφαγοῦντες ἐς μελάνδετον σάκος
καὶ θιγγάνοντες χερσὶ ταυρείου φόνου,
Ἄρη τ', Ἐνυὼ, καὶ φιλαίματον Φόβον 45
ὡρκωμότησαν ἢ πόλει κατασκαφὰς
θέντες λαπάξειν ἄστυ Καδμείων βίᾳ,
ἢ γῆν θανόντες τήνδε φυράσειν φόνῳ·
μνημεῖά θ' αὑτῶν τοῖς τεκοῦσιν ἐς δόμους
πρὸς ἅρμ' Ἀδράστου χερσὶν ἔστεφον, δάκρυ 50
λείβοντες· οἶκτος δ' οὔτις ἦν διὰ στόμα.
σιδηρόφρων γὰρ θυμὸς ἀνδρείᾳ φλέγων
ἔπνει, λεόντων ὡς Ἄρη δεδορκότων.

καὶ τῶνδε πύστις οὐκ ὄκνῳ χρονίζεται.
κληρουμένους δ' ἔλειπον, ὡς πάλῳ λαχὼν 55
ἕκαστος αὐτῶν πρὸς πύλας ἄγοι λόχον.
πρὸς ταῦτ' ἀρίστους ἄνδρας ἐκκρίτους πόλεως
πυλῶν ἐπ' ἐξόδοισι τάγευσαι τάχος·
ἐγγὺς γὰρ ἤδη πάνοπλος Ἀργείων στρατὸς
χωρεῖ, κονίει, πεδία δ' ἀργηστὴς ἀφρὸς 60
χραίνει σταλαγμοῖς ἱππικῶν ἐκ πνευμόνων.
σὺ δ' ὥστε ναὸς κεδνὸς οἰακοστρόφος
φάρξαι πόλισμα, πρὶν καταιγίσαι πνοὰς
Ἄρεως· βοᾷ γὰρ κῦμα χερσαῖον στρατοῦ·
καὶ τῶνδε καιρὸν ὅστις ὤκιστος λαβέ· 65
κἀγὼ τὰ λοιπὰ πιστὸν ἡμεροσκόπον
ὀφθαλμὸν ἕξω, καὶ σαφηνείᾳ λόγου
εἰδὼς τὰ τῶν θύραθεν ἀβλαβὴς ἔσει.

ΕΤ. ὦ Ζεῦ τε καὶ Γῆ καὶ πολισσοῦχοι θεοί,
Ἀρά τ' Ἐρινὺς πατρὸς ἡ μεγασθενὴς, 70
μή μοι πόλιν γε πρυμνόθεν πανώλεθρον
ἐκθαμνίσητε δηάλωτον, Ἑλλάδος
φθόγγον χέουσαν, καὶ δόμους ἐφεστίους·
ἐλευθέραν δὲ γῆν τε καὶ Κάδμου πόλιν
ζυγοῖσι δουλείοισι μήποτε σχεθεῖν· 75
γένεσθε δ' ἀλκή· ξυνὰ δ' ἐλπίζω λέγειν·
πόλις γὰρ εὖ πράσσουσα δαίμονας τίει.

ΧΟ. θρεῦμαι φοβερὰ μεγάλ' ἄχη·
καθεῖται στρατὸς στρατόπεδον λιπὼν,
ῥεῖ πυλὺς ὅδε λεὼς πρόδρομος ἱππότας· 80
αἰθερία κόνις με πείθει φανεῖσ',
ἄνανδος, σαφὴς, ἔτυμος ἄγγελος·
εἶλε δ' ἐμὰς φρένας δέος· ὅπλων κτύπος
ποτιχρίμπτεται.

διὰ πέδον βοὰ ποτᾶται, βρέμει δ'
ἀμαχέτου δίκαν ὕδατος ὀροτύπου.
ἰὼ ἰὼ θεοὶ θεαί τ', ὀρόμενον
κακὸν ἀλεύσατε.
βοᾷ ὑπὲρ τάφρων λευκοπρεπὴς λεὼς
ὄρνυται ἐπὶ πόλιν.
τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκέσει
θεῶν ἢ θεᾶν;
πότερα δῆτ' ἐγὼ ποτιπέσω βρέτη δαιμόνων;
ἰὼ μάκαρες εὔεδροι, ἀκμάζει βρετέων
ἔχεσθαι. τί μέλλομεν ἀγάστονοι;
ἀκούετ' ἢ οὐκ ἀκούετ' ἀσπίδων κτύπον;
πέπλων καὶ στεφέων
πότ', εἰ μὴ νῦν, ἀμφὶ λίταν' ἕξομεν;
κτύπον δέδορκα, πάταγος οὐχ ἑνὸς δορός. [γᾶν;
τί ῥέξεις, προδώσεις, παλαίχθων Ἄρης, τὰν τ
ὦ χρυσοπήληξ δαῖμον, ἔπιδε πόλιν,
τάν ποτ' εὐφιλήταν ἔθου·
θεοὶ πυλίαοχοι χθονὸς, — ◡ —
ἴτ' ἴτε πάντες ὧδ',
ἴδετε παρθένων ἱκέσιον λόχον
δουλοσύνας ὕπερ.
κῦμα περὶ πτόλιν
δοχμολοφᾶν ἀνδρῶν καχλάζει πνοαῖς
Ἄρεος ὀρόμενον.
ἀλλ' ὦ Ζεῦ πάτερ, πᾶν τέλος ὃς νέμεις,
ἄρηξον δαΐων ἅλωσιν.
Ἀργεῖοι γὰρ πόλισμα Κάδμου
κυκλοῦνται· φόβος δ' ἀρείων ὅπλων.
διάδετοι δέ τοι γενῦν ἱππείων
μινύρονται φόνον χαλινοί.

ἑπτὰ δ' ἀγάνορες πρέποντες στρατοῦ
δορυσόοις σάγαις πύλαις ἑβδόμαις 125
προσίστανται πάλῳ λαχόντες.
σύ τ' ὦ Διογενὲς φιλόμαχον κράτος,
ῥυσίπολις γενοῦ, Παλλὰς, ὅ θ' ἵππιος 130
ποντομέδων ἄναξ,
ἰχθυβόλῳ μαχανᾷ Ποσειδᾶν
ἐπίλυσιν φόβων ἐπίλυσιν δίδου.
σύ τ' Ἄρης, φεῦ φεῦ, Κάδμου ἐπώνυμον 135
πόλιν φύλαξον, κήδεσαί τ' ἐναργῶς.
καὶ Κύπρις, ἄτ' εἶ γένους προμάτωρ, 140
ἄλευσον. σέθεν γὰρ ἐξ αἵματος
γεγόναμεν· λιταῖσί σε θεοκλύτοις
ἀπύουσαι πελαζόμεσθα.
καὶ σὺ, Λύκει' ἄναξ, Λύκειος γενοῦ 145
στρατῷ δαΐῳ, στόνων καππαύτας·
σύ τ' ὦ Λατογένεια κούρα,
τόξον εὐτυκάζου,
Ἄρτεμι φίλα, ἐή. 150
ὄτοβον ἁρμάτων ἀμφὶ πόλιν κλύω.
ὦ πότνι' Ἥρα,
ἔλακον ἀξόνων βριθομένων χνόαι,
[Ἄρτεμι φίλα. ἔ ἔ ἔ ἔ.]
δορυτίνακτος αἰθὴρ ἐπιμαίνεται· 155
τί πόλις ἄμμι πάσχει, τί γενήσεται;
ποῖ δ' ἔτι τέλος ἐπάξει θεός; ἐὴ ἐή.
ἀκροβόλων δ' ἐπάλξεων λιθὰς ἔρχεται.
ὦ φίλ' Ἄπολλον,
κόναβος ἐν πύλαις χαλκοδέτων σακέων, 160
καὶ Διόθεν * * * πολεμόκραντον ἀγνὸν τέλος ἐν
σύ τε μάκαιρ' ἄνασσ' Ὄγκα πρὸ πόλεως [μάχᾳ.

ἑπτάπυλον ἕδος ἐπιρρύου. 165
ἰὼ παναλκεῖς θεοὶ, στρ.
ἰὼ τέλειοι τέλειαί τε γᾶς
τᾶσδε πυργοφύλακες,
πόλιν δορίπονον μὴ προδῶθ'
ἑτεροβάνμονι στρατῷ. 170
κλύετε παρθένων κλύετε πανδίκως
χειροτόνους λιτάς.
ἰὼ φίλοι δαίμονες ἀντ.
λυτήριοί τ' ἀμφιβάντες πόλιν, 175
δείξαθ' ὡς φιλοπόλεις,
μέλεσθέ θ' ἱερῶν δημίων,
μελόμενοι δ' ἀρήξατε·
φιλοθύτων δέ τοι πόλεος ὀργίων 180
μνήστορες ἔστε μοι.

Τ. ὑμᾶς ἐρωτῶ, θρέμματ' οὐκ ἀνασχετὰ,
ἢ ταῦτ' ἄριστα καὶ πόλει σωτήρια,
στρατῷ τε θάρσος τῷδε πυργηρουμένῳ,
βρέτη πεσούσας πρὸς πολισσούχων θεῶν 185
αὔειν, λακάζειν, σωφρόνων μισήματα;
μήτ' ἐν κακοῖσι μήτ' ἐν εὐεστοῖ φίλῃ
ξύνοικος εἴην τῷ γυναικείῳ γένει.
κρατοῦσα μὲν γὰρ οὐχ ὁμιλητὸν θράσος,
δείσασα δ' οἴκῳ καὶ πόλει πλέον κακόν. 190
καὶ νῦν πολίταις τάσδε διαδρόμους φυγὰς
θεῖσαι διερροθήσατ' ἄψυχον κάκην·
τὰ τῶν θύραθεν δ' ὡς ἄριστ' ὀφέλλετε,
αὐτοὶ δ' ὑφ' αὑτῶν ἔνδοθεν πορθούμεθα.
* * * * 195
καὶ μή τις ἀρχῆς τῆς ἐμῆς ἀκούσεται,
ἀνὴρ γυνή τε χὤ τι τῶν μεταίχμιον,

ψῆφος κατ' αὐτῶν ὀλεθρία βουλεύσεται,
λευστῆρα δῆμου δ' οὔ τι μὴ φύγῃ μόρον.
μέλει γὰρ ἀνδρὶ, μὴ γυνὴ βουλευέτω, 200
τἄξωθεν· ἔνδον δ' οὖσα μὴ βλάβην τίθει.
ἤκουσας ἢ οὐκ ἤκουσας, ἢ κωφῇ λέγω;

ΧΟ. ὦ φίλον Οἰδίπου τέκος, ἔδεισ' ἀκού- στρ. α'.
σασα τὸν ἁρματόκτυπον ὄτοβον ὄτοβον,
ὅτε τε σύριγγες ἔκλαγξαν ἐλίτροχοι, 205
ἱππικῶν τ' ἄπυον πηδαλίων δία
στόμια πυριβρενετᾶν χαλινῶν.

ΕΤ. τί οὖν; ὁ ναύτης ἄρα μὴ 's πρῷραν φυγὼν
πρύμνηθεν ηὗρε μηχανὴν σωτηρίας,
νεὼς καμούσης ποντίῳ πρὸς κύματι; 210

ΧΟ. ἀλλ' ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρ- ἀντ. α'.
χαῖα βρέτη, θεοῖσι πίσυνος, νιφάδος
ὅτ' ὀλοᾶς νιφομένας βρόμος ἐν πύλαις,
δὴ τότ' ἤρθην φόβῳ πρὸς μακάρων λιτὰς,
πόλεος ἵν' ὑπερέχοιεν ἀλκάν. 215

ΕΤ. πύργον στέγειν εὔχεσθε πολέμιον δόρυ.

ΧΟ. οὔκουν τάδ' ἔσται πρὸς θεῶν; ΕΤ. ἀλλ' οὖν θεοὺς
τοὺς τῆς ἁλούσης πόλεος ἐκλείπειν λόγος.

ΧΟ. μήποτ' ἐμὸν κατ' αἰῶνα λίποι θεῶν στρ. β'.
ἅδε πανάγυρις, μηδ' ἐπίδοιμι τάνδ' 220
ἀστυδρομουμέναν πόλιν καὶ στράτευμ'
ἁπτόμενον πυρὶ δαΐῳ.

ΕΤ. μή μοι θεοὺς καλοῦσα βουλεύου κακῶς·
πειθαρχία γάρ ἐστι τῆς εὐπραξίας
μήτηρ γονῆς σωτῆρος· ὧδ' ἔχει λόγος. 225

ΧΟ. ἔστι θεοῖς δ' ἔτ' ἰσχὺς καθυπερτέρα· ἀντ. β'.
πολλάκι δ' ἐν κακοῖσι τὸν ἀμάχανον
κἀκ χαλεπᾶς δύας ὕπερθ' ὀμμάτων

κρημναμενᾶν νεφελᾶν ὀρυοί.
ΕΤ. ἀνδρῶν τάδ' ἐστὶ, σφάγια καὶ χρηστήρια 230
θεοῖσιν ἕρδειν, πολεμίων πειρωμένων·
σὸν δ' αὖ τὸ σιγᾶν καὶ μένειν εἴσω δόμων.
ΧΟ. διὰ θεῶν πόλιν νεμόμεθ' ἀδάματον, στρ. γ'.
δυσμενέων δ' ὄχλον πύργος ἀποστέγει.
τίς τάδε νέμεσις στυγεῖ; 235
ΕΤ. οὗτοι φθονῶ σοι δαιμόνων τιμᾶν γένος·
ἀλλ' ὡς πολίτας μὴ κακοσπλάγχνους τιθῇς,
ἔκηλος ἴσθι μηδ' ἄγαν ὑπερφοβοῦ.
ΧΟ. ποτάνιον κλύουσα πάταγον ἀνάμιγα ἀντ. γ'.
ταρβοσύνῳ φόβῳ τάνδ' ἐς ἀκρόπτολιν, 240
τίμιον ἕδος, ἱκόμαν.
ΕΤ. μή νυν, ἐὰν θνήσκοντας ἢ τετρωμένους
πύθησθε, κωκυτοῖσιν ἁρπαλίζετε.
τούτῳ γὰρ Ἄρης βόσκεται, φόβῳ βροτῶν.
ΧΟ. καὶ μὴν ἀκούω γ' ἱππικῶν φρυαγμάτων. 245
ΕΤ. μή νυν ἀκούουσ' ἐμφανῶς ἄκου' ἄγαν.
ΧΟ. στένει πόλισμα γῆθεν, ὡς κυκλουμένων.
ΕΤ. οὐκοῦν ἔμ' ἀρκεῖ τῶνδε βουλεύειν πέρι;
ΧΟ. δέδοικ', ἀραγμὸς δ' ἐν πύλαις ὀφέλλεται.
ΕΤ. οὐ σῖγα μηδὲν τῶνδ' ἐρεῖς κατὰ πτόλιν; 250
ΧΟ. ὦ ξυντέλεια, μὴ προδῷς πυργώματα.
ΕΤ. οὐκ ἐς φθόρον σιγῶσ' ἀνασχήσει τάδε;
ΧΟ. θεοὶ πολῖται, μή με δουλείας τυχεῖν.
ΕΤ. αὐτὴ σὺ δουλοῖς κἀμὲ καὶ σὲ καὶ πόλιν.
ΧΟ. ὦ παγκρατὲς Ζεῦ, τρέψον εἰς ἐχθροὺς βέλος. 255
ΕΤ. ὦ Ζεῦ, γυναικῶν οἷον ὤπασας γένος.
ΧΟ. μοχθηρὸν, ὥσπερ ἄνδρας ὧν ἁλῷ πόλις.
ΕΤ. παλινστομεῖς αὖ θιγγάνουσ' ἀγαλμάτων;
ΧΟ. ἀψυχίᾳ γὰρ γλῶσσαν ἁρπάζει φόβος.

ΕΤ. αἰτουμένῳ μοι κοῦφον εἰ δοίης τέλος. 260
ΧΟ. λέγοις ἂν ὡς τάχιστα, καὶ τάχ' εἴσομαι.
ΕΤ. σίγησον, ὦ τάλαινα, μὴ φίλους φόβει.
ΧΟ. σιγῶ· ξὺν ἄλλοις πείσομαι τὸ μόρσιμον.
ΕΤ. τοῦτ' ἀντ' ἐκείνων τοῦπος αἱροῦμαι σέθεν.
καὶ πρός γε τούτοις, ἐκτὸς ῥοῦσ' ἀγαλμάτων, 265
εὔχου τὰ κρείσσω ξυμμάχους εἶναι θεούς·
κἀμῶν ἀκούσασ' εὐγμάτων, ἔπειτα σὺ
ὁλολυγμὸν ἱρὸν εὐμενῆ παιάνισον,
Ἑλληνικὸν νόμισμα θυστάδος βοῆς,
θάρσος φίλοις, λύουσα πολεμίων φόβον. 270
ἐγὼ δὲ χώρας τοῖς πολισσούχοις θεοῖς,
πεδιονόμοις τε κἀγορᾶς ἐπισκόποις,
Δίρκης τε πηγαῖς ὕδατά τ' Ἰσμηνοῦ λέγω,
εὖ ξυντυχόντων καὶ πόλεως σεσωσμένης,
[μήλοισιν αἱμάσσοντας ἑστίας θεῶν, 275
ταυροκτονοῦντας θεοῖσιν, ὧδ' ἐπεύχομαι
θήσειν τροπαῖα, πολεμίων δ' ἐσθήματα,]
λάφυρα δᾳῶν δουρίληφθ' ἁγνοῖς δόμοις
στέψω πρὸ ναῶν, πολεμίων ἐσθήματα.
τοιαῦτ' ἐπεύχου μὴ φιλοστόνως θεοῖς,
μηδ' ἐν ματαίοις κἀγρίοις ποιφύγμασιν· 280
οὐ γάρ τι μᾶλλον μὴ φύγῃς τὸ μόρσιμον·
ἐγὼ δέ γ' ἄνδρας ἐξ ἐμοὶ σὺν ἑβδόμῳ
ἀντηρέτας ἐχθροῖσι τὸν μέγαν τρόπον
εἰς ἑπτατειχεῖς ἐξόδους τάξῳ μολὼν,
πρὶν ἀγγέλους σπερχνούς τε καὶ ταχυρρόθους 285
λόγους ἱκέσθαι καὶ φλέγειν χρείας ὕπο.
ΧΟ. μέλει, φόβῳ δ' οὐχ ὑπνώσσει κέαρ·
γείτονες δὲ κάρζας
μέριμναι ζωπυροῦσι τάρβος

τὸν ἀμφιτειχῆ λεὼν, 290
δράκοντας ὡς τις τέκνων
ὑπερδέδοικεν λεχαίων δυσευνάτορας
πάντροφος πελειάς.
τοὶ μὲν γὰρ ποτὶ πύργους 295
παυδαμὶ πανομιλὶ
στείχουσιν· τί γένωμαι;
τοὶ δ' ἐπ' ἀμφιβόλοισιν
ἰάπτουσι πολίταις
χερμάδ' ὀκριόεσσαν. 300
παντὶ τρόπῳ, Διογενεῖς
θεοὶ, πόλιν καὶ στρατὸν
Καδμογενῆ ῥύεσθε.
ποῖον δ' ἀμείψεσθε γαίας πέδον
τᾶσδ' ἄρειον, ἐχθροῖς 305
ἀφέντες τὰν βαθύχθον' αἶαν,
ὕδωρ τε Διρκαῖον εὐ-
τραφέστατον πωμάτων
ὅσων ἵησιν Ποσειδὰν ὁ γαιάοχος 310
Τηθύος τε παῖδες.
πρὸς τάδ', ὦ πολιοῦχοι
θεοὶ, τοῖσι μὲν ἔξω
πύργων ἀνδρολέτειραν
νόσον, ῥίψοπλον ἅταν, 315
ἐμβαλόντες ἄροισθε
κῦδος τοῖσδε πρλίταις.
καὶ πόλεως ῥύτορες ἔλθετ' εὔεδροί τε στάθητ'
ὀξυγόοις λιταῖσιν. 320
οἰκτρὸν γὰρ πόλιν ὧδ' ὠγυγίαν
Ἀΐδᾳ προϊάψαι, δορὸς ἄγραν,
δουλίαν ψαφαρᾷ σποδῷ

ὑπ' ἀνδρὸς Ἀχαιοῦ θεόθεν
περθομέναν ἀτίμως, 325
τὰς δὲ κεχειρωμένας ἄγεσθαι,
ἐὴ, νέας τε καὶ παλαιὰς
ἱππηδὸν πλοκάμων,
περιρρηγνυμένων φαρέων.
βοᾷ δ' ἐκκενουμένα πόλις, 330
λαΐδος ὀλλυμένας μιξοθρόου·
βαρείας τοι τύχας προταρβῶ.
κλαυτὸν δ' ἀρτιτρόποις ὠμοδρόπων
νομίμων προπάροιθεν διαμεῖψαι
δωμάτων στυγερὰν ὁδόν. 335
τί; τὸν φθίμενον γὰρ προλέγω
βέλτερα τῶνδε πράσσειν.
πολλὰ γὰρ, εὖτε πτόλις δαμασθῇ,
ἐὴ, δυστυχῆ τε πράσσει.
ἄλλος δ' ἄλλον ἄγει, 340
φονεύει, τὰ δὲ καὶ πυρφορεῖ·
καπνῷ χραίνεται πόλισμ' ἅπαν.
μαινόμενος δ' ἐπιπνεῖ λαοδάμας
μιαίνων εὐσέβειαν Ἄρης.
κορκορυγαὶ δ' ἀν' ἄστυ, 345
ποτὶ δ' ὁρκάνα πυργῶτις.
πρὸς ἀνδρὸς δ' ἀνὴρ στὰς δορὶ καίνεται·
βλαχαὶ δ' αἱματόεσσαι
τῶν ἐπιμαστιδίων
ἅρτι βρεφῶν βρέμονται. 350
ἁρπαγαὶ δὲ διαδρομᾶν ὁμαίμονες·
ξυμβολεῖ φέρων φέροντι,
καὶ κενὸς κενὸν καλεῖ,
ξύννομον θέλων ἔχειν,

οὔτε μεῖον οὔτ' ἴσον λελιμμένοι. 355
τίν' ἐκ τῶνδ' εἰκάσαι λόγος πάρα;
παντοδαπὸς δὲ καρπὸς
χαμάδις πεσὼν ἀλγύνει,
πικρὸν δ' ὄμμα * * τῶν θαλαμηπόλων·
πολλὰ δ' ἀκριτόφυρτος 360
γᾶς δόσις οὐτιδανοῖς
ἐν ῥοθίοις φορεῖται.
δμωΐδες δὲ καινοπήμονες νέαι
τλάμον' εὐνὰν αἰχμάλωτον
ἀνδρὸς εὐτυχοῦντος, ὡς 365
δυσμενοῦς ὑπερτέρου.
ἐλπίς ἐστι νύκτερον τέλος μολεῖν,
παγκλαύτων ἀλγέων ἐπίρροθον.

ΗΜ. ὅ τοι κατόπτης, ὡς ἐμοὶ δοκεῖ, στρατοῦ
πευθώ τιν' ἡμῖν, ὦ φίλαι, νέαν φέρει, 370
σπουδῇ διώκων πομπίμους χνόας ποδῶν.

ΗΜ. καὶ μὴν ἄναξ ὅδ' αὐτὸς Οἰδίπου τόκος
εἰς ἀρτίκολλον ἀγγέλου λόγον μαθεῖν·
σπουδὴ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα.

ΑΓ. λέγοιμ' ἂν εἰδὼς εὖ τὰ τῶν ἐναντίων, 375
ὡς τ' ἐν πύλαις ἕκαστος εἵληχεν πάλον.
Τυδεὺς μὲν ἤδη πρὸς πύλαισι Προιτίσι
βρέμει, πόρον δ' Ἰσμηνὸν οὐκ ἐᾷ περᾶν
ὁ μάντις· οὐ γὰρ σφάγια γίγνεται καλά.
Τυδεὺς δὲ μαργῶν καὶ μάχης λελιμμένος 380
μεσημβριναῖς κλαγγαῖσιν ὡς δράκων βοᾷ·
θείνει δ' ὀνείδει μάντιν Οἰκλείδην σοφὸν,
σαίνειν μόρον τε καὶ μάχην ἀψυχίᾳ·
τοιαῦτ' ἀϋτῶν τρεῖς κατασκίους λόφους
σείει, κράνους χαίτωμ', ὑπ' ἀσπίδος δὲ τῷ 385

χαλκήλατοι κλάζουσι κώδωνες φόβον·
ἔχει δ' ὑπέρφρον σῆμ' ἐπ' ἀσπίδος τόδε.
φλέγονθ' ὑπ' ἄστροις οὐρανὸν τετυγμένον·
λαμπρὰ δὲ πανσέληνος ἐν μέσῳ σάκει,
πρέσβιστον ἄστρων, νυκτὸς ὀφθαλμὸς, πρέπει. 390
τοιαῦτ' ἀλύων ταῖς ὑπερκόποις σάγαις
βοᾷ παρ' ὄχθαις ποταμίαις, μάχης ἐρῶν,
ἵππος χαλινῶν ὡς κατασθμαίνων μένει,
ὅστις βοὴν σάλπιγγος ὁρμαίνει κλύων.
τίν' ἀντιτάξεις τῷδε; τίς Προίτου πυλῶν 395
κλῆθρων λυθέντων προστατεῖν φερέγγυος;
ΕΤ. κόσμον μὲν ἀνδρὸς οὔτιν' ἂν τρέσαιμ' ἐγὼ,
οὐδ' ἑλκοποιὰ γίγνεται τὰ σήματα·
λόφοι δὲ κώδων τ' οὐ δάκνουσ' ἄνευ δορός.
καὶ νύκτα ταύτην ἣν λέγεις ἐπ' ἀσπίδος 400
ἄστροισι μαρμαίρουσαν οὐρανοῦ κυρεῖν,
τάχ' ἂν γένοιτο μάντις ἡ 'ννοία τινί.
εἰ γὰρ θανόντι νὺξ ἐπ' ὀφθαλμοῖς πέσοι,
τῷ τοι φέροντι σῆμ' ὑπέρκοπον τόδε
γένοιτ' ἂν ὀρθῶς ἐνδίκως τ' ἐπώνυμον, 405
καὐτὸς καθ' αὑτοῦ τήνδ' ὕβριν μαντεύσεται.
ἐγὼ δὲ Τυδεῖ κεδνὸν Ἀστακοῦ τόκον
τόνδ' ἀντιτάξω προστάτην πυλωμάτων,
μάλ' εὐγενῆ τε καὶ τὸν Αἰσχύνης θρόνον
τιμῶντα καὶ στυγοῦνθ' ὑπέρφρονας λόγους. 410
αἰσχρῶν γὰρ ἀργὸς, μὴ κακὸς δ' εἶναι φιλεῖ.
σπαρτῶν δ' ἀπ' ἀνδρῶν, ὧν Ἄρης ἐφείσατο,
ῥίζωμ' ἀνεῖται, κάρτα δ' ἔστ' ἐγχώριος,
Μελάνιππος· ἔργον δ' ἐν κύβοις Ἄρης κρινεῖ·
Δίκη δ' ὁμαίμων κάρτα νιν προστέλλεται 415
εἴργειν τεκούσῃ μητρὶ πολέμιον δόρυ.

ΧΟ. τὸν ἀμόν νυν ἀντίπαλον εὐτυχεῖν
θεοὶ δοῖεν, ὡς δικαίας πόλεως
πρόμαχος ὄρνυται· τρέμω δ' αἱματη-
φόρους μόρους ὑπὲρ φίλων 420
ὁλομένων ἰδέσθαι.

ΑΓ. τούτῳ μὲν οὕτως εὐτυχεῖν δοῖεν θεοί·
Καπανεὺς δ' ἐπ' Ἠλέκτραισιν εἵληχεν πύλαις,
γίγας ὅδ' ἄλλος τοῦ πάρος λελεγμένου
μείζων, ὁ κόμπος δ' οὐ κατ' ἄνθρωπον φρονεῖ, 425
πύργοις δ' ἀπειλεῖ δείν', ἃ μὴ κραίνοι τύχη·
θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν
καὶ μὴ θέλοντός φησιν, οὐδὲ τὴν Διὸς
Ἔριν πέδοι σκήψασαν ἐκποδὼν σχεθεῖν.
τὰς δ' ἀστραπάς τε καὶ κεραυνίους βολὰς 430
μεσημβρινοῖσι θάλπεσιν προσῄκασεν·
ἔχει δὲ σῆμα γυμνὸν ἄνδρα πυρφόρον,
φλέγει δὲ λαμπὰς διὰ χερῶν ὡπλισμένη·
χρυσοῖς δὲ φωνεῖ γράμμασιν "πρήσω πόλιν."
τοιῷδε φωτὶ πέμπε, τίς ξυστήσεται, 435
τίς ἄνδρα κομπάζοντα μὴ τρέσας μενεῖ;

ΕΤ. καὶ τῷδε κέρδει κέρδος ἄλλο τίκτεται.
τῶν τοι ματαίων ἀνδράσιν φρονημάτων
ἡ γλῶσσ' ἀληθὴς γίγνεται κατήγορος.
Καπανεὺς δ' ἀπειλεῖ δρᾶν παρεσκευασμένος, 440
θεοὺς ἀτίζων· κἀπογυμνάζων στόμα
χαρᾷ ματαίᾳ θνητὸς ὢν εἰς οὐρανὸν
πέμπει γεγωνὰ Ζηνὶ κυμαίνοντ' ἔπη.
πέποιθα δ' αὐτῷ ξὺν δίκῃ τὸν πυρφόρον
ἥξειν κεραυνὸν, οὐδὲν ἐξῃκασμένον 445
μεσημβρινοῖσι θάλπεσιν τοῖς ἡλίου.
ἀνὴρ δ' ἐπ' αὐτῷ, κεἰ στόμαργός ἐστ' ἄγαν,

αἴθων τέτακται λῆμα, Πολυφόντου βία,
φερέγγυον φρούρημα, προστατηρίας
Ἀρτέμιδος εὐνοίαισι σύν τ' ἄλλοις θεοῖς. 450
λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα.

ΧΟ. ὅλοιθ' ὃς πόλει μεγάλ' ἐπεύχεται,
κεραυνοῦ δέ νιν βέλος ἐπισχέθοι,
πρὶν ἐμὸν ἐσθορεῖν δόμον, πωλικῶν θ'
ἑδωλίων ὑπερκόπῳ 455
δορί ποτ' ἐκλαπάξαι.

ΑΓ. καὶ μὴν τὸν ἐντεῦθεν λαχόντα πρὸς πύλαις
λέξω· τρίτῳ γὰρ Ἐτεόκλῳ τρίτος πάλος
ἐξ ὑπτίου πήδησεν εὐχάλκου κράνους,
πύλαισι Νηίσταισι προσβαλεῖν λόχον. 460
ἵππους δ' ἐν ἀμπυκτῆρσιν ἐμβριμωμένας
δινεῖ, θελούσας πρὸς πύλαις πεπτωκέναι.
φιμοὶ δὲ συρίζουσι βάρβαρον τρόπον,
μυκτηροκόμποις πνεύμασιν πληρούμενοι.
ἐσχημάτισται δ' ἀσπὶς οὐ σμικρὸν τρόπον· 465
ἀνὴρ ὁπλίτης κλίμακος προσαμβάσεις
στείχει, πρὸς ἐχθρῶν πύργον, ἐκπέρσαι θέλων·
βοᾷ δὲ χοὗτος γραμμάτων ἐν ξυλλαβαῖς
ὡς οὐδ' ἂν Ἄρης σφ' ἐκβάλοι πυργωμάτων.
καὶ τῷδε φωτὶ πέμπε τὸν φερέγγυον 470
πόλεως ἀπείργειν τῆσδε δούλιον ζυγόν.

ΕΤ. πέμποιμ' ἂν ἤδη τόνδε, σὺν τύχῃ δέ τῳ·
καὶ δὴ πέπεμπται κόμπον ἐν χεροῖν ἔχων,
Μεγαρεὺς Κρέοντος σπέρμα τοῦ σπαρτῶν γένους.
ὃς οὔτι μάργων ἱππικῶν φρυαγμάτων 475
βρόμον φοβηθεὶς ἐκ πυλῶν χωρήσεται,
ἀλλ' ἢ θανὼν τροφεῖα πληρώσει χθονὶ,
ἢ καὶ δύ' ἄνδρε καὶ πόλισμ' ἐπ' ἀσπίδος

ἑλὼν λαφύροις δῶμα κοσμήσει πατρός.
κόμπαζ' ἐπ' ἄλλῳ μηδέ μοι φθόνει λέγων. 480
ΧΟ. ἐπεύχομαι τῷ μὲν εὐτυχεῖν, ἰὼ
πρόμαχ' ἐμῶν δόμων, τοῖσι δὲ δυστυχεῖν.
ὡς δ' ὑπέραυχα βάζουσιν ἐπὶ πτόλει
μαινομένᾳ φρενὶ, τώς νιν
Ζεὺς νεμέτωρ ἐπίδοι κοταίνων. 485
ΑΓ. τέταρτος ἄλλος, γείτονας πύλας ἔχων
Ὄγκας Ἀθάνας, ξὺν βοῇ παρίσταται,
Ἱππομέδοντος σχῆμα καὶ μέγας τύπος·
ἅλω δὲ πολλὴν, ἀσπίδος κύκλον λέγω,
ἔφριξα δινήσαντος· οὐκ ἄλλως ἐρῶ. 490
ὁ σηματουργὸς δ' οὔ τις εὐτελὴς ἄρ' ἦν
ὅστις τόδ' ἔργον ὥπασεν πρὸς ἀσπίδι,
Τυφῶν' ἱέντα πύρπνοον διὰ στόμα
λιγνὺν μέλαιναν, αἰόλην πυρὸς κάσιν·
ὄφεων δὲ πλεκτάναισι περίδρομον κύτος 495
προσηδάφισται κοιλογάστορος κύκλου.
αὐτὸς δ' ἐπηλάλαξεν, ἔνθεος δ' Ἄρει
βακχᾷ πρὸς ἀλκὴν Θυιὰς ὣς φόνον βλέπων.
τοιοῦδε φωτὸς πεῖραν εὖ φυλακτέον.
φόβος γὰρ ἤδη πρὸς πύλαις κομπάζεται. 500
ΕΤ. πρώτον μὲν Ὄγκα Παλλὰς ἥδ' ἀγχιπτυλὶς,
πύλαισι γείτον' ἀνδρὸς ἐχθαίρουσ' ὕβριν,
εἵρξει νεοσσῶν ὡς δράκοντα δύσχιμον·
Ὑπέρβιος δὲ κεδνὸς Οἰνοπος τόκος
ἀνὴρ κατ' ἄνδρα τοῦτον ᾑρέθη, θέλων 505
ἐξιστορῆσαι μοῖραν, ἐν χρείᾳ τύχης,
οἵτ' εἶδος οὔτε θυμὸν οὔθ' ὅπλων σχέσιν
μωμητὸς, Ἑρμῆς δ' εὐλόγως ξυνήγαγεν.
ἐχθρὸς γὰρ ἀνὴρ ἀνδρὶ τῷ ξυστήσεται.

ξυνοίσετον δὲ πολεμίους ἐπ' ἀσπίδων 510
θεούς· ὁ μὲν γὰρ πύρπνοον Τυφῶν' ἔχει,
Ὑπερβίῳ δὲ Ζεὺς πατὴρ ἐπ' ἀσπίδος
σταδαῖος ἧσται, διὰ χερὸς βέλος φλέγων·
κοὔπω τις εἶδε Ζηνά του νικώμενον.
[τοιάδε μέντοι προσφίλεια δαιμόνων· 515
πρὸς τῶν κρατούντων δ' ἐσμὲν, οἱ δ' ἡσσωμένων,
εἰ Ζεύς γε Τυφῶ καρτερώτερος μάχῃ·
εἰκὸς δὲ πράξειν ἄνδρας ὧδ' ἀντιστάτας·
Ὑπερβίῳ τε πρὸς λόγον τοῦ σήματος
σωτὴρ γένοιτ' ἂν Ζεὺς ἐπ' ἀσπίδος τυχών.] 520

ΧΟ. πέποιθα τὸν Ζηνὸς ἀντίτυπον ἔχοντ'
ἄφιλον ἐν σάκει τοῦ χθονίου δέμας
δαίμονος, ἐχθρὸν εἴκασμα βροτοῖς τε καὶ
δαροβίοισι θεοῖσι,
πρόσθε πυλᾶν κεφαλὰν ἰάψειν. 525

ΑΓ. οὕτως γένοιτο. τὸν δὲ πέμπτον αὖ λέγω,
πέμπταισι προσταχθέντα Βορραίαις πύλαις,
τύμβον κατ' αὐτὸν διογενοῦς Ἀμφίονος·
ὄμνυσι δ' αἰχμὴν ἣν ἔχει, μᾶλλον θεοῦ
σέβειν πεποιθὼς, ὀμμάτων θ' ὑπέρτερον, 530
ἢ μὴν λαπάξειν ἄστυ Καδμείων βίᾳ
Διός· τόδ' αὐδᾷ μητρὸς ἐξ ὀρεσκόου
βλάστημα καλλίπρῳρον, ἀνδρόπαις ἀνήρ.
στείχει δ' ἴουλος ἄρτι διὰ παρηΐδων,
ὥρας φυούσης, ταρφὺς ἀντέλλουσα θρίξ. 535
ὁ δ' ὠμὸν, οὔτι παρθένων ἐπώνυμον,
φρόνημα, γοργὸν δ' ὄμμ' ἔχων, προσίσταται.
οὐ μὴν ἀκόμπαστός γ' ἐφίσταται πύλαις·
τὸ γὰρ πόλεως ὄνειδος ἐν χαλκηλάτῳ
σάκει, κυκλωτῷ σώματος προβλήματι, 540

Σφίγγ' ὠμόσιτον προσμεμηχανημένην
γόμφοις ἐνώμα, λαμπρὸν ἔκκρουστον δέμας,
φέρει δ' ὑφ' αὑτῇ φῶτα Καδμείων ἕνα,
ὡς πλεῖστ' ἐπ' ἀνδρὶ τῷδ' ἰάπτεσθαι βέλη.
ἐλθὼν δ' ἔοικεν οὐ καπηλεύσειν μάχην, 545
μακρᾶς κελεύθου δ' οὐ καταισχυνεῖν πόρον,
Παρθενοπαῖος Ἀρκὰς, ὁ δὲ τοιόσδ' ἀνὴρ,
μέτοικος, Ἄργει δ' ἐκτίνων καλὰς τροφὰς,
πύργοις ἀπειλεῖ τοῖσδ' ἃ μὴ κραίνοι θεός.

ΕΤ. εἰ γὰρ τύχοιεν ὧν φρονοῦσι πρὸς θεῶν, 550
αὐτοῖς ἐκείνοις ἀνοσίοις κομπάσμασιν,
ἢ τἂν πανώλεις παγκάκως τ' ὀλοίατο.
ἔστιν δὲ καὶ τῷδ', ὃν λέγεις τὸν Ἀρκάδα,
ἀνὴρ ἄκομπος, χεὶρ δ' ὁρᾷ τὸ δράσιμον,
Ἄκτωρ ἀδελφὸς τοῦ πάρος λελεγμένου· 555
ὃς οὐκ ἐάσει γλῶσσαν ἐργμάτων ἄτερ
εἴσω πυλῶν ῥέουσαν ἀλδαίνειν κακὰ,
οὐδ' εἰσαμεῖψαι θηρὸς ἐχθίστου δάκους
εἰκὼ φέροντα πολεμίας ἐπ' ἀσπίδος·
ἢ ἔξωθεν εἴσω τῷ φέροντι μέμψεται, 560
πυκνοῦ κροτησμοῦ τυγχάνουσ' ὑπὸ πτόλιν.
θεῶν θελόντων ἂν δ' ἀληθεύσαιμ' ἐγώ.

ΧΟ. ἱκνεῖται λόγος διὰ στηθέων,
τριχὸς δ' ὄρθιος πλόκαμος ἵσταται,
μεγάλα μεγαληγόρων κλυούσᾳ 565
ἀνοσίων ἀνδρῶν. εἴθε γὰρ θεοὶ
τούσδ' ὀλέσειαν ἐν γᾷ.

ΑΓ. ἕκτον λέγοιμ' ἂν ἄνδρα σωφρονέστατον
ἀλκήν τ' ἄριστον μάντιν, Ἀμφιάρεω βίαν,
Ὁμολωΐσιν δὲ πρὸς πύλαις τεταγμένος 570
κακοῖσι βάζει πολλὰ Τυδέως βίαν,

τὸν ἀνδροφόντην, τὸν πόλεως ταράκτορα,
μέγιστον Ἄργει τῶν κακῶν διδάσκαλον,
Ἐρινύος κλητῆρα, πρόσπολον φόνου,
κακῶν τ' Ἀδράστῳ τῶνδε βουλευτήριον· 575
καὶ τὸν σὸν αὖθις πρόσμολὼν ὁμόσπορον,
ἐξυπτιάζων ὄμμα, Πολυνείκους βίαν,
δίς τ' ἐν τελευτῇ τοὔνομ' ἐνδατούμενος
καλεῖ. λέγει δὲ τοῦτ' ἔπος διὰ στόμα·
"ἦ τοῖον ἔργον καὶ θεοῖσι προσφιλὲς 580
καλόν τ' ἀκοῦσαι καὶ λέγειν μεθυστέροις,
πόλιν πατρῴαν καὶ θεοὺς τοὺς ἐγγενεῖς
πορθεῖν, στράτευμ' ἐπακτὸν ἐμβεβληκότα.
μητρός τε πηγὴν τίς κατασβέσει δίκη;
πατρίς τε γαῖα σῆς ὑπὸ σπουδῆς δορὶ 585
ἁλοῦσα πῶς σοι ξύμμαχος γενήσεται;
ἔγωγε μὲν δὴ τήνδε πιανῶ χθόνα,
μάντις κεκευθὼς πολεμίας ὑπὸ χθονός.
μαχώμεθ', οὐκ ἄτιμον ἐλπίζω μόρον."
τοιαῦθ' ὁ μάντις ἀσπίδ' εὔκυκλον νέμων 590
πάγχαλκον ηὔδα· σῆμα δ' οὐκ ἐπὴν κύκλῳ.
οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει,
βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,
ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλεύματα.
τούτῳ σοφούς τε κἀγαθοὺς ἀντηρέτας 595
πέμπειν ἐπαινῶ. δεινὸς ὃς θεοὺς σέβει.

ΕΤ. φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος βροτοῖς
δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις.
ἐν παντὶ πράγει δ' ἔσθ' ὁμιλίας κακῆς
κάκιον οὐδὲν [καρπὸς οὐ κομιστέος. 600
ἅτης ἄρουρα θάνατον ἐκκαρπίζεται·]
ἡ γὰρ ξυνεσβὰς πλοῖον εὐσεβὴς ἀνὴρ

ναύταισι θερμοῖς καὶ πανουργίᾳ τινὶ
ὅλωλεν ἀνδρῶν σὺν θεοπτύστῳ γένει,
ἢ ξὺν πολίταις ἀνδράσιν δίκαιος ὢν 605
ἐχθροξένοις τε καὶ θεῶν ἀμνήμοσι
ταὐτοῦ κυρήσας ἐκδίκως ἀγρεύματος,
πληγεὶς θεοῦ μάστιγι παγκοίνῳ 'δάμη.
οὗτος δ' ὁ μάντις, υἱὸν Οἰκλέους λέγω,
σώφρων δίκαιος ἀγαθὸς εὐσεβὴς ἀνήρ, 610
μέγας προφήτης, ἀνοσίοισι συμμιγεὶς
θρασυστόμοισιν ἀνδράσιν βίᾳ φρενῶν
[τείνουσι πομπὴν, τὴν μακρὰν πόλιν μολεῖν,]
Διὸς θέλοντος ξυγκαθελκυσθήσεται.
δοκῶ μὲν οὖν σφε μηδὲ προσβαλεῖν πύλαις, 615
οὐχ ὡς ἄθυμον οὐδὲ λήματος κάκῃ,
ἀλλ' οἶδεν ὥς σφε χρὴ τελευτῆσαι μάχῃ,
εἰ καρπὸς ἔσται θεσφάτοισι Λοξίου.
φιλεῖ δὲ σιγᾶν ἢ λέγειν τὰ καίρια.
ὅμως δ' ἐπ' αὐτῷ φῶτα Λασθένους βίαν 620
ἐχθρόξενον πυλωρὸν ἀντιτάξομεν,
γέροντα τὸν νοῦν, σάρκα δ' ἡβῶσαν φύει,
ποδῶκες ὄμμα, χεῖρα δ' οὐ βραδύνεται
παρ' ἀσπίδος γυμνωθὲν ἁρπάσαι δόρυ.
θεοῦ δὲ δῶρόν ἐστιν εὐτυχεῖν βροτούς. 625

ΧΟ. κλύοντες θεοὶ δικαίας λιτὰς
ἡμετέρας τελεῖθ', ὡς πόλις εὐτυχῇ
δορίπονα κάκ' ἐκτρέποντες ἐς γᾶς
ἐπιμόλους· πύργων δ' ἔκτοθεν βαλὼν
Ζεύς σφε κάνοι κεραυνῷ. 630

ΑΓ. τὸν ἕβδομον δὴ τόνδ' ἐφ' ἑβδόμαις πύλαις
λέξω, τὸν αὐτοῦ σου κασίγνητον, πόλει
οἷας ἀρᾶται καὶ κατεύχεται τύχας·

πύργοις ἐπεμβὰς κἀπικηρυχθεὶς χθονὶ,
ἁλώσιμον παιᾶν' ἐπεξιακχάσας, 635
σοὶ ξυμφέρεσθαι καὶ κτανὼν θανεῖν πέλας,
ἢ ζῶντ' ἀτιμαστῆρα τώς σ' ἀνδρηλάτην
φυγῇ τὸν αὐτὸν τόνδε τίσασθαι τρόπον·
τοιαῦτ' ἀϋτεῖ καὶ θεοὺς γενεθλίους
καλεῖ πατρῴας γῆς ἐποπτῆρας λιτῶν 640
τῶν ὧν γενέσθαι πάγχυ Πολυνείκους βία.
ἔχει δὲ καινοπηγὲς εὔθετον σάκος
διπλοῦν τε σῆμα προσμεμηχανημένον.
χρυσήλατον γὰρ ἄνδρα τευχηστὴν ἰδεῖν
ἄγει γυνή τις σωφρόνως ἡγουμένη. 645
Δίκη δ' ἄρ' εἶναί φησιν, ὡς τὰ γράμματα
λέγει "κατάξω δ' ἄνδρα τόνδε καὶ πόλιν
ἕξει πατρῴαν δωμάτων τ' ἐπιστροφάς."
τοιαῦτ' ἐκείνων ἐστὶ τἀξευρήματα.
σὺ δ' αὐτὸς ἤδη γνῶθι τίνα πέμπειν δοκεῖς· 650
ὡς οὔποτ' ἀνδρὶ τῷδε κηρυκευμάτων
μέμψει, σὺ δ' αὐτὸς γνῶθι ναυκληρεῖν πόλιν.

ΕΤ. ὦ θεομανές τε καὶ θεῶν μέγα στύγος,
ὦ πανδάκρυτον ἀμὸν Οἰδίπου γένος·
ὤμοι, πατρὸς δὴ νῦν ἀραὶ τελεσφόροι. 655
ἀλλ' οὔτε κλάειν οὔτ' ὀδύρεσθαι πρέπει,
μὴ καὶ τεκνωθῇ δυσφορώτερος γόος.
ἐπωνύμῳ δὲ κάρτα, Πολυνείκη λέγω,
τάχ' εἰσόμεσθα τοὐπίσημ' ὅπῃ τελεῖ·
εἴ νιν κατάξει χρυσότευκτα γράμματα 660
ἐπ' ἀσπίδος φλύοντα σὺν φοίτῳ φρενῶν.
εἰ δ' ἡ Διὸς παῖς παρθένος Δίκη παρὴν
ἔργοις ἐκείνου καὶ φρεσὶν, τάχ' ἂν τόδ' ἦν·
ἀλλ' οὔτε νιν φυγόντα μητρόθεν σκότου,

οὔτ' ἐν τροφαῖσιν, οὔτ' ἐφηβήσαντα πω, 665
οὔτ' ἐν γενείου συλλογῇ τριχώματος,
Δίκη προσεῖδε καὶ κατηξιώσατο·
οὔτ' ἐν πατρῴας μὴν χθονὸς κακουχίᾳ
οἶμαί νιν αὐτῷ νῦν παραστατεῖν πέλας.
ἢ δῆτ' ἂν εἴη πανδίκως ψευδώνυμος 670
Δίκη, ξυνοῦσα φωτὶ παντόλμῳ φρένας.
τούτοις πεποιθὼς εἶμι καὶ ξυστήσομαι
αὐτός· τίς ἄλλος μᾶλλον ἐνδικώτερος;
ἄρχοντί τ' ἄρχων καὶ κασιγνήτῳ κάσις,
ἐχθρὸς σὺν ἐχθρῷ στήσομαι. φέρ' ὡς τάχος 675
κνημῖδας, αἰχμὴν καὶ πετρῶν προβλήματα.
μὴ, φίλτατ' ἀνδρῶν, Οἰδίπου τέκος, γένῃ
ὀργὴν ὁμοῖος τῷ κάκιστ' αὐδωμένῳ·
ἀλλ' ἄνδρας Ἀργείοισι Καδμείους ἅλις
ἐς χεῖρας ἐλθεῖν· αἷμα γὰρ καθάρσιον. 680
ἀνδροῖν δ' ὁμαίμοιν θάνατος ὧδ' αὐτοκτόνος,
οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος.
εἴπερ κακὸν φέρει τις, αἰσχύνης ἄτερ
ἔστω· μόνον γὰρ κέρδος ἐν τεθνηκόσι·
κακῶν δὲ κᾀσχρῶν οὔ τιν' εὐκλείαν ἐρεῖς. 685
τί μέμονας, τέκνον; μή τί σε θυμοπλη-
θὴς δορίμαργος ἅτα φερέτω· κακοῦ δ'
ἔκβαλ' ἔρωτος ἀρχάν.
ἐπεὶ τὸ πρᾶγμα κάρτ' ἐπισπέρχει θεὸς,
ἴτω κατ' οὖρον κῦμα Κωκυτοῦ λαχὸν 690
φοίβῳ στυγηθὲν πᾶν τὸ Λαΐου γένος.
ὁμοδακής σ' ἄγαν ἵμερος ἐξοτρύ-
ει πικρόκαρπον ἀνδροκτασίαν τελεῖν
ματος οὐ θεμιστοῦ.
λοιν γὰρ ἐχθρά μοι πατρὸς τέλεὶ ἀρὰ 69

ξηροῖς ἀκλαύστοις ὄμμασιν προσιζάνει
λέγουσα κέρδος πρότερον ὑστέρου μόρου.
ΧΟ. ἀλλὰ σὺ μὴ 'ποτρύνου· κακὸς οὐ κεκλή-
σει βίον εὖ κυρήσας· μελάναιγις οὐκ
εἰσι δόμους Ἐρινὺς, ὅταν ἐκ χερῶν 700
θεοὶ θυσίαν δέχωνται.
ΕΤ. θεοῖς μὲν ἤδη πως παρημελήμεθα,
χάρις δ' ἀφ' ἡμῶν ὀλομένων θαυμάζεται·
τί οὖν ἔτ' ἂν σαίνοιμεν ὀλέθριον μόρον;
ΧΟ. νῦν ὅτε σοι παρέστακεν· ἐπεὶ δαίμων 705
λήματος ἐν τροπαίᾳ χρονίᾳ μεταλ-
λακτὸς ἴσως ἂν ἔλθοι θαλερωτέρῳ
πνεύματι· νῦν δ' ἔτι ζεῖ.
ΕΤ. ἐξέζεσεν γὰρ Οἰδίπου κατεύγματα·
ἄγαν δ' ἀληθεῖς ἐνυπνίων φαντασμάτων 710
ὄψεις, πατρῴων χρημάτων δατήριοι.
ΧΟ. πίθου γυναιξὶ, καίπερ οὐ στέργων ὅμως.
ΕΤ. λέγοιτ' ἂν ὧν ἄνη τις· οὐδὲ χρὴ μακράν.
ΧΟ. μὴ 'λθῃς ὁδοὺς σὺ τάσδ' ἐφ' ἑβδόμαις πύλαις.
ΕΤ. τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ. 715
ΧΟ. νίκην γε μέντοι καὶ κακὴν τιμᾷ θεός.
ΕΤ. οὐκ ἄνδρ' ὁπλίτην τοῦτο χρὴ στέργειν ἔπος.
ΧΟ. ἀλλ' αὐτάδελφον αἷμα δρέψασθαι θέλεις;
ΕΤ. θεῶν διδόντων οὐκ ἂν ἐκφύγοις κακά.
ΧΟ. πέφρικα τὰν ὠλεσίοικον θεὸν, οὐ θεοῖς ὁμοίαν. 720
παναλαθῆ, κακόμαντιν, πατρὸς εὐκταίαν Ἐρινὺν
τελέσαι τὰς περιθύμους κατάρας Οἰδιπόδα βλα-
ψιφρόνος· 725
παιδολέτωρ δ' ἔρις ἅδ' ὀτρύνει.
ξένος δὲ κλήρους ἐπινωμᾷ Χάλυβος Σκυθῶν ἄποικος,
κτεάνων χρηματοδαίτας πικρὸς, ὠμόφρων σίδαρο-

χθόνα ναίειν διαπήλας, ὁπόσαν καὶ φθιμένοισιν
κατέχειν, 731
τῶν μεγάλων πεδίων ἀμοίρους.
ἐπειδὰν αὐτοκτόνως
αὐτοδάϊκτοι θάνωσι, 735
καὶ χθονία κόνις πίῃ
μελαμπαγὲς αἷμα φοίνιον,
τίς ἂν καθαρμοὺς πόροι,
τίς ἂν σφε λούσειεν; ὦ
πόνοι δόμων νέοι παλαι- 740
οῖσι συμμιγεῖς κακοῖς.
παλαιγενῆ γὰρ λέγω
παρβασίαν ὠκύποινον·
αἰῶνα δ' ἐς τρίτον μένει·
Ἀπόλλωνος εὔτε Λάϊος 745
βίᾳ, τρὶς εἰπόντος ἐν
μεσομφάλοις Πυθικοῖς
χρηστηρίοις θνάσκοντα γέν-
νας ἄτερ σώζειν πόλιν·
κρατηθεὶς δ' ἐκ φίλων ἀβουλίαις 750
ἐγείνατο μὲν μόρον αὐτῷ,
πατροκτόνον Οἰδιπόδαν,
ὅστε μὴ πρὸς ἁγνὰν
σπείρας ἄρουραν, ὧν' ἐτράφη,
ῥίζαν αἱματόεσσαν 755
ἔτλα. παράνοια συνᾶγε
νυμφίους φρενώλεις·
κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει,
τὸ μὲν πίτνον, ἄλλο δ' ἀείρει
τρίχαλον, ὃ καὶ περὶ πρύ- 760
μναν πόλεως καχλάζει.

μεταξὺ δ' ἀλκὰ δι' ὀλίγου
τείνει πύργος ἐν εὔρει.
δέδοικα δὲ σὺν βασιλεῦσι
μὴ πόλις δαμασθῇ. 765
τέλειαι γὰρ παλαιφάτων ἀρᾶν
βαρεῖαι καταλλαγαὶ,
τὰ δ' ὀλοὰ πελόμεν' οὐ παρέρχεται.
πρόπρυμνα δ' ἐκβολὰν φέρει
ἀνδρῶν ἀλφηστᾶν 770
ὄλβος ἄγαν παχυνθείς.
τίν' ἀνδρῶν γὰρ τοσόνδ' ἐθαύμασαν
θεοὶ καὶ ξυνέστιοι
πόλεος ὁ πολύβοτός τ' αἰὼν βροτῶν,
ὅσον τότ' Οἰδίπουν τίον, 775
τὰν ἁρπαξάνδραν
κῆρ' ἀφελόντα χώρας;
ἐπεὶ δ' ἀρτίφρων
ἐγένετο μέλεος ἀθλίων
γάμων, ἐπ' ἄλγει δυσφορῶν 780
μαινομένᾳ κραδίᾳ
δίδυμα κάκ' ἐτέλεσεν·
πατροφόνῳ χερὶ τῶν
κρεισσοτέκνων ὀμμάτων ἐπλάγχθη·
τέκνοισιν δ' ἀρὰς 785
ἐφῆκεν ἐπικότους τροφᾶς,
αἰαῖ, πικρογλώσσους ἀρὰς,
καί σφε σιδαρονόμῳ
διὰ χερὶ ποτὲ λαχεῖν
κτήματα· νῦν δὲ τρέω 790
μὴ τελέσῃ καμψίπους Ἐρινύς.

ΑΓ. θαρσεῖτε, παῖδες μητέρων τεθραμμέναι.

πόλις πέφευγεν ἥδε δούλειον ζυγόν·
πέπτωκεν ἀνδρῶν ὀβρίμων κομπάσματα·
πόλις δ' ἐν εὐδίᾳ τε καὶ κλυδωνίου 795
πολλαῖσι πληγαῖς ἄντλον οὐκ ἐδέξατο.
στέγει δὲ πύργος, καὶ πύλας φερεγγύοις
ἐφαρξάμεσθα μονομάχοισι προστάταις.
καλῶς ἔχει τὰ πλεῖστ' ἐν ἕξ πυλώμασι·
τὰς δ' ἑβδόμας ὁ σεμνὸς ἑβδομαγέτης 800
ἄναξ Ἀπόλλων εἵλετ', Οἰδίπου γένει
κραίνων παλαιὰς Λαΐου δυσβουλίας.

ΧΟ. τί δ' ἐστὶ πρᾶγος νεόκοτον πόλει πέλον;

ΑΓ. ἄνδρες τεθνᾶσιν ἐκ χερῶν αὐτοκτόνων. 805

ΧΟ. τίνες; τί δ' εἶπας; παραφρονῶ φόβῳ λόγου.

ΑΓ. φρονοῦσα νῦν ἄκουσον, Οἰδίπου γένος.

ΧΟ. οἱ 'γὼ τάλαινα, μάντις εἰμὶ τῶν κακῶν.

ΑΓ. οὐδ' ἀμφιλέκτως μὴν κατεσποδημένοι.

ΧΟ. ἐκεῖθι κῆλθον; βαρέα δ' οὖν ὅμως φράσον. 810

ΑΓ. οὕτως ἀδελφαῖς χερσὶν ἠναίροντ' ἄγαν.

ΧΟ. οὕτως ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἅμα.

ΑΓ. αὐτὸς δ' ἀναλοῖ δῆτα δύσποτμον γένος.
τοιαῦτα χαίρειν καὶ δακρύεσθαι πάρα·
πόλιν μὲν εὖ πράσσουσαν, οἱ δ' ἐπιστάται, 815
δισσὼ στρατηγώ, διέλαχον σφυρηλάτῳ
Σκύθῃ σιδήρῳ κτημάτων παμπησίαν.
[ἕξουσι δ' ἣν λάβωσιν ἐν ταφῇ χθονὸς,
πατρὸς κατ' εὐχὰς δυσπότμους φορούμενοι.
πόλις σέσωσται· βασιλέοιν δ' ὁμοσπόροιν 820
πέπωκεν αἷμα γαῖ' ὑπ' ἀλλήλων φόνῳ.]

ΧΟ. ὦ μεγάλε Ζεῦ καὶ πολιοῦχοι
δαίμονες, οἱ δὴ Κάδμου πύργους
*τούσδε ῥύεσθε * * *,*

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

πότερον χαίρω κἀπολολύξω
πόλεως ἀσινεῖ σωτῆρι τύχῃ,
ἢ τοὺς μογεροὺς καὶ δυσδαίμονας
ἀτέκνους κλαύσω πολεμάρχους;
οἳ δῆτ' ὀρθῶς κατ' ἐπωνυμίαν
καὶ πολυνεικεῖς
ὤλοντ' ἀσεβεῖ διανοίᾳ.
ὦ μέλαινα καὶ τελεία
γένεος Οἰδίπου τ' ἀρά,
κακόν με καρδίαν τι περιπίτνει κρύος.
ἔτευξα τύμβῳ μέλος
Θυιὰς, αἱματοσταγεῖς
νεκροὺς κλύουσα δυσμόρως
θανόντας· ἢ δύσορνις ἅ-
δε ξυναυλία δορός.
ἐξέπραξεν, οὐδ' ἀπεῖπε
πατρόθεν εὐκταία φάτις·
βουλαὶ δ' ἄπιστοι Λαΐου διήρκεσαν.
μέριμνα δ' ἀμφὶ πτόλιν·
θέσφατ' οὐκ ἀμβλύνεται.
ἰὼ πολύστονοι τόδ' εἰρ-
γάσασθ' ἄπιστον· ἦλθε δ' αἰ-
ακτὰ πήματ' οὐ λόγῳ.
τάδ' αὐτόδηλα, προῦπτος ἀγγέλου λόγος·
διπλαῖ μέριμναι, διδυμάνορα
κάκ' αὐτοφόνα, δίμοιρα
τέλεια τάδε πάθη. τί φῶ;
τί δ' ἄλλο γ' ἢ πόνοι πόνων,
δόμων ἐφέστιοι;
ἀλλὰ γόων, ὦ φίλαι, κατ' οὖρον
ἐρέσσετ' ἀμφὶ κρατὶ πόμπιμον χεροῖν

πίτυλον, ὃς αἰὲν δι' Ἀχέροντ' ἀμείβεται
τὰν ἄστονον, μελάγκροκον
ναύστολον θεωρίδα,
τὰν ἀστιβῆ πόλλωνι, τὰν ἀνάλιον,
πανδοκον εἰς ἀφανῆ τε χέρσον.
ἀλλὰ γὰρ ἤκουσ' αἴδ' ἐπὶ πρᾶγος
πικρὸν Ἀντιγόνη τ' ἠδ' Ἰσμήνη,
θρῆνον ἀδελφοῖν· οὐκ ἀμφιβόλως
οἶμαί σφ' ἐρατῶν ἐκ βαθυκόλπων
στηθέων ἥσειν ἄλγος ἐπάξιον.
ἡμᾶς δὲ δίκη πρότερον φήμης
τὸν δυσκέλαδόν θ' ὕμνον Ἐρινύος
ἀχεῖν Ἅιδᾳ τ'
ἐχθρὸν παιᾶν' ἐπιμέλπειν.
ἰώ, δυσαδελφόταται πασῶν ὁπόσαι
στρόφον ἐσθῆσιν περιβάλλονται,
κλάω, στένομαι, καὶ δόλος οὐδεὶς
μὴ 'κ φρενὸς ὀρθῶς με λιγαίνειν.

ΗΜ. ἰὼ ἰὼ δύσφρονες,
φίλων ἄπιστοι καὶ κακῶν ἀτρύμονες,
πατρῴους δόμους ἐλόντες μέλεοι σὺν ἀλκᾷ.

ΗΜ. μέλεοι δῆθ' οἳ μελέους θανάτους
ηὕροντο δόμων ἐπὶ λύμῃ.

ΗΜ. ἰὼ ἰὼ δωμάτων
ἐρειψίτοιχοι καὶ πικρὰς μοναρχίας
ἰδόντες, τί δὴ διήλλαχθε σὺν σιδάρῳ;

ΗΜ. κάρτα δ' ἀληθῆ πατρὸς Οἰδιπόδα
πότνι' Ἐρινὺς ἐπέκρανε.

ΗΜ. δι' εὐωνύμων τετυμμένοι,
τετυμμένοι δῆθ', ὁμο-
σπλάγχνων τε πλευρωμάτων

⏑ ⏑́ ⏑ ⏑ ⏑ ⏑ –.
αἰαῖ δαιμόνιοι,
αἰαῖ δ' ἀντιφόνων
ἐκ θανάτων ἀραί.

ΗΜ. διανταίαν λέγεις δόμοισι καὶ
σώμασιν πεπλαγμένους, 895
ἀνανδάτῳ μένει
ἀραίῳ τ' ἐκ πατρὸς
διχόφρονι πότμῳ.

ΗΜ. διήκει δὲ καὶ πόλιν στόνος, 900
στένουσι πύργοι, στένει
πέδον φίλανδρον· μενεῖ
κτέανά τ' ἐπιγόνοις,
δι' ὧν αἰνομόροις,
δι' ὧν νεῖκος ἔβα, 905
καὶ θανάτου τέλος.

ΗΜ. ἐμοιράσαντο δ' ὀξυκάρδιοι
κτήμαθ', ὥστ' ἴσον λαχεῖν.
διαλλακτῆρι δ' οὐκ
ἀμεμφία φίλοις,
οὐδ' εὔχαρις Ἄρης. 910

ΗΜ. σιδαρόπλακτοι μὲν ὧδ' ἔχουσι,
σιδαρόπλακτοι δὲ τοὺς μένουσι,
τάχ' ἄν τις εἴποι, τίνες;
τάφων πατρῴων λάχαι.

ΗΜ. δόμων μάλ' ἀχὰν ἐς οὓς προπέμπει 915
δαϊκτὴρ γόος αὐτόστονος, αὐτοπήμων,
δαϊόφρων, οὐ φιλογαθὴς, ἐτύμως δακρυχέων ἐκ
φρενὸς, ἃ
κλαιομένας μου μινύθει τοῖνδε δυοῖν ἀνάκτοιν. 920

ΗΜ. πάρεστι δ' εἰπεῖν ἐπ' ἀθλίοισιν

ὡς ἐρξάτην πολλὰ μὲν πολίτας,
ξένων δὲ πάντων στίχας 925
πολυφθόρους ἐν δαΐ.
ΗΜ. ἰὼ δυσαίων σφὶν ἁ τεκοῦσα
πρὸ πασᾶν ὁπόσαι τεκνογόνοι κέκληνται.
παῖδα τὸν αὑτᾶς πόσιν αὐτᾷ θεμένα τούσδ' ἔτεχ',
οἱ δ' ὧδ' ἐτελεύ- 930
τασαν ὑπ' ἀλλαλοφόνοις χερσὶν ὁμοσπόροισιν.
ΗΜ. ὁμόσποροι δῆτα καὶ πανώλεθροι,
διατομαῖς οὐ φίλαις, 935
ἔριδι μαινομένᾳ,
νείκεος ἐν τελευτᾷ.
ΗΜ. πέπαυται δ' ἔχθος, ἐν δὲ γαίᾳ
ζόα φονορύτῳ
μέμικται· κάρτα δ' εἶσ' ὅμαιμοι. 940
πικρὸς λυτὴρ νεικέων
ὁ πόντιος ξεῖνος ἐκ πυρὸς συθεὶς
θηκτὸς σίδαρος· πικρὸς δὲ χρημάτων
κακὸς δατητὰς Ἄρης, 945
ἀρὰν πατρῴαν τιθεὶς ἀλαθῆ.
ΗΜ. ἔχουσι μοῖραν λαχόντες, ὦ μέλεοι,
διοσδότων ἀχέων·
ὑπὸ δὲ σώματι γᾶς
πλοῦτος ἄβυσσος ἔσται. 950
ΗΜ. ἰὼ πολλοῖς ἐπανθίσαντες
πόνοισι γενέαν·
τελευτᾷ δ' αἶδ' ἐπηλάλαξαν
ἀραὶ τὸν ὀξὺν νόμον,
τετραμμένου παντρόπῳ φυγᾷ γένους. 955
ἔστακε δ' Ἄτας τροπαῖον ἐν πύλαις,
ἐν αἷς ἐθείνοντο, καὶ

δυοῖν κρατήσας ἔληξε δαίμων. 960

ΑΝ. παισθεὶς ἔπαισας.

ΙΣ. σὺ δ' ἔθανες κατακτανών.

ΑΝ. δορὶ δ' ἔκανες.

ΙΣ. δορὶ δ' ἔθανες.

ΑΝ. μελεόπονος.

ΙΣ. μελεοπαθής.

ΑΝ. ἴτω δάκρυα.

ΙΣ. ἴτω γόος.

ΑΝ. πρόκεισαι, ΙΣ. κατακτάς. 965

ΑΝ. ἦ μαίνεται γόοισι φρήν.

ΙΣ. ἐντὸς δὲ καρδία στένει.

ΑΝ. ἰὼ ἰὼ πάνδυρτε σύ.

ΙΣ. σὺ δ' αὖτε καὶ πανάθλιε.

ΑΝ. πρὸς φίλου ἔφθισο. 970

ΙΣ. καὶ φίλον ἔκτανες.

ΑΝ. διπλᾶ λέγειν.

ΙΣ. διπλᾶ δ' ὁρᾶν.

ΑΝ. ἀχέων τοίων τάδ' ἐγγύθεν.

ΙΣ. πέλας αἷδ' ἀδελφαὶ ἀδελφεῶν.

ΧΟ. ἰὼ μοῖρα βαρυδότειρα μογερά, 975

πότνιά τ' Οἰδίπου σκιά,

μέλαιν' Ἐρινύς, ἦ μεγασθενής τις εἶ.

ΑΝ. ἦ δυσθέατα πήματα

ΙΣ. ἐδείξατ' ἐκ φυγᾶς ἐμοί.

ΑΝ. οὐδ' ἵκεθ' ὡς κατέκτανεν. 980

ΙΣ. σωθεὶς δὲ πνεῦμ' ἀπώλεσεν.

ΑΝ. ὤλησε δὴ τόδε.

ΙΣ. καὶ τόδ' ἐνόσφισε.

ΑΝ. τάλαν γένος.

ΙΣ. τάλαν πάθος.

ΑΝ. δύστονα κήδε' ὁμώνυμα.
ΙΣ. δίγυρα τριπάλτων πημάτων. 985
[ΙΣ. ὀλοὰ λέγειν.
ΑΝ. ὀλοὰ δ' ὁρᾶν.]
ΧΟ. ἰὼ μοῖρα βαρυδότειρα μογερά,
πότνιά τ' Οἰδίπου σκιά,
μέλαιν' Ἐρινὺς, ἢ μεγασθενής τις εἶ.
ΑΝ. σὺ τοίνυν οἶσθα διαπερῶν. 990
ΙΣ. σὺ δ' οὐδὲν ὕστερος μαθών.
ΑΝ. ἐπεὶ κατῆλθες ἐς πόλιν.
ΙΣ. δορός γε τῷδ' ἀντηρέτας.
ΑΝ. ὀλοὰ λέγειν.
ΙΣ. ὀλοὰ δ' ὁρᾶν.
ΑΝ. ἰὼ πόνος. 995
ΙΣ. ἰὼ κακὰ
ΑΝ. δώμασι καὶ χθονὶ, ΙΣ. [πρὸ παντων δ' ἐμοὶ],
καὶ τὸ πρόσω γ' ἐμοί.
ΑΝ. ἰὼ ἰὼ δυστάνων κακῶν.
ἄναξ Ἐτεόκλεις ἀρχηγέτα.
ΙΣ. ἰὼ πάντων πολυστονώτατοι. 1000
ΑΝ. ἰὼ δαιμονῶντες ἐν ἄτᾳ.
ΙΣ. ἰὼ ἰὼ, ποῦ σφε θήσομεν χθονός;
ΑΝ. ἰὼ ὅπου τιμιώτατον.
ΙΣ. ἰὼ πῆμα πατρὶ πάρευνον.
ΚΗ. δοκοῦντα καὶ δόξαντ' ἀπαγγέλλειν με χρὴ 1005
δήμου προβούλοις τῆσδε Καδμείας πόλεως·
Ἐτεοκλέα μὲν τόνδ' ἐπ' εὐνοίᾳ χθονὸς
θάπτειν ἔδοξε γῆς φίλαις κατασκαφαῖς·
εἴργων γὰρ ἐχθροὺς θάνατον εἵλετ' ἐν πόλει·
ἱερῶν πατρῴων δ' ὅσιος ὢν μομφῆς ἄτερ 1010
τέθνηκεν οὗπερ τοῖς νέοις θνήσκειν καλόν.

οὕτω μὲν ἀμφὶ τοῦδ' ἐπέσταλται λέγειν·
τούτου δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν
ἔξω βαλεῖν ἄθαπτον, ἁρπαγὴν κυσὶν,
ὡς ὄντ' ἀναστατῆρα Καδμείων χθονὸς, 1015
εἰ μὴ θεῶν τις ἐμποδὼν ἔστη δορὶ
τῷ τοῦδ'. ἄγος δὲ καὶ θανὼν κεκτήσεται
θεῶν πατρῴων, οὓς ἀτιμάσας ὅδε
στράτευμ' ἐπακτὸν ἐμβαλὼν ἤρει πόλιν.
οὕτω πετεινῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ 1020
ταφέντ' ἀτίμως τοὐπιτίμιον λαβεῖν,
καὶ μήθ' ὁμαρτεῖν τυμβοχόα χειρώματα
μήτ' ὀξυμόλποις προσσέβειν οἰμώγμασιν,
ἄτιμον εἶναι δ' ἐκφορᾶς φίλων ὕπο·
τοιαῦτ' ἔδοξε τῷδε Καδμείων τέλει. 1025

ΑΝ. ἐγὼ δὲ Καδμείων γε προστάταις λέγω,
ἢν μή τις ἄλλος τόνδε συνθάπτειν θέλῃ,
ἐγώ σφε θάψω κἀνὰ κίνδυνον βαλῶ
θάψασ' ἀδελφὸν τὸν ἐμὸν, οὐδ' αἰσχύνομαι
ἔχουσ' ἄπιστον τήνδ' ἀναρχίαν πόλει. 1030
δεινὸν τὸ κοινὸν σπλάγχνον, οὗ πεφύκαμεν,
μητρὸς ταλαίνης κἀπὸ δυστήνου πατρός.
τοιγὰρ θέλουσ' ἄκοντι κοινώνει κακῶν
ψυχὴ, θανόντι ζῶσα συγγόνῳ φρενί.
τούτου δὲ σάρκας οὐδὲ κοιλογάστορες 1035
λύκοι σπάσονται· μὴ δοκησάτω τινί.
τάφον γὰρ αὐτὴ καὶ κατασκαφὰς ἐγὼ,
γυνή περ οὖσα, τῷδε μηχανήσομαι
κόλπῳ φέρουσα βυσσίνου πεπλώματος.
καὐτὴ καλύψω· μηδέ τῳ δόξῃ πάλιν· 1040
θάρσει παρέσται μηχανὴ δραστήριος.

ΚΗ. αὐδῶ πόλιν σε μὴ βιάζεσθαι τόδε.

SEVEN AGAINST THEBES.

NOTES.

1. Κάδμου πολῖται. Eteocles addresses the "supernumeraries" (as we call them), who are supposed to represent the Theban people.

2. πρᾶγος, a rarer and more poetical word than πρᾶγμα, but of the same meaning. See 599, 804; Pers. 248; Aj 21, 347.
πρύμνῃ πόλεως. See 760; Eum. 16, 765.

4. Tacit. Agr. 27: Iniquissima hæc bellorum conditio est: prospera omnes sibi vindicant, adversa uni imputantur.
εἰ...πράξαιμεν. Matth. § 523, 2. With αἰτία supply ἂν εἴη.

6. εἷς, *alone, pre-eminently.* Cf. Pers. 327.
πολὺς, *much:* put for πλεῖστον. Hipp. 1219.

7. ὑμνοῖτο in a bad sense. Soph. El. 382; Med. 423; Schol. λοιδοροῖτο καὶ ὑβρίζοιτο.

9. Either; *of which may Jove the Averter be what his name imports to the Theban citizens, i.e.* ὧν Ζεὺς Ἀλεξητήριος γένοιτο ἀληθῶς ἀλεξητήριος; or, of which may Jove prove *rightly called the Averter* to the city of the Cadmea: Linwood translates: *from* which things (i.e. from w

πόλις πέφευγεν ἥδε δούλειον ζυγόν·
πέπτωκεν ἀνδρῶν ὀβρίμων κομπάσματα·
πόλις δ' ἐν εὐδίᾳ τε καὶ κλυδωνίου 795
πολλαῖσι πληγαῖς ἄντλον οὐκ ἐδέξατο.
στέγει δὲ πύργος, καὶ πύλας φερεγγύοις
ἐφαρξάμεσθα μονομάχοισι προστάταις.
καλῶς ἔχει τὰ πλεῖστ' ἐν ἓξ πυλώμασι·
τὰς δ' ἑβδόμας ὁ σεμνὸς ἑβδομαγέτης 800
ἄναξ Ἀπόλλων εἷλετ', Οἰδίπου γένει
κραίνων παλαιὰς Λαΐου δυσβουλίας.

ΧΟ. τί δ' ἐστὶ πρᾶγος νεόκοτον πόλει πέλον;

ΑΓ. ἄνδρες τεθνᾶσιν ἐκ χερῶν αὐτοκτόνων. 805

ΧΟ. τίνες; τί δ' εἶπας; παραφρονῶ φόβῳ λόγου.

ΑΓ. φρονοῦσα νῦν ἄκουσον, Οἰδίπου γένος.

ΧΟ. οἶ 'γὼ τάλαινα, μάντις εἰμὶ τῶν κακῶν.

ΑΓ. οὐδ' ἀμφιλέκτως μὴν κατεσποδημένοι.

ΧΟ. ἐκεῖθι κῆλθον; βαρέα δ' οὖν ὅμως φράσον. 810

ΑΓ. οὕτως ἀδελφαῖς χερσὶν ἠναίροντ' ἄγαν.

ΧΟ. οὕτως ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἅμα.

ΑΓ. αὐτὸς δ' ἀναλοῖ δῆτα δύσποτμον γένος.
τοιαῦτα χαίρειν καὶ δακρύεσθαι πάρα·
πόλιν μὲν εὖ πράσσουσαν, οἱ δ' ἐπιστάται, 815
δισσὼ στρατηγώ, διέλαχον σφυρηλάτῳ
Σκύθῃ σιδήρῳ κτημάτων παμπησίαν.
[ἕξουσι δ' ἣν λάβωσιν ἐν ταφῇ χθονὸς,
πατρὸς κατ' εὐχὰς δυσπότμους φορούμενοι.
πόλις σέσωσται· βασιλέοιν δ' ὁμοσπόροιν 820
πέπωκεν αἷμα γαῖ' ὑπ' ἀλλήλων φόνῳ.]

ΧΟ. ὦ μεγάλε Ζεῦ καὶ πολιοῦχοι
δαίμονες, οἳ δὴ Κάδμου πύργους
τούσδε ῥύεσθε * * *,

πότερον χαίρω κἀπολολύξω 825
πόλεως ἀσινεῖ σωτῆρι τύχῃ,
ἢ τοὺς μογεροὺς καὶ δυσδαίμονας
ἀτέκνους κλαύσω πολεμάρχους;
οἳ δὴτ' ὀρθῶς κατ' ἐπωνυμίαν
καὶ πολυνεικεῖς 830
ὄλοντ' ἀσεβεῖ διανοίᾳ.
ὦ μέλαινα καὶ τελεία
γένεος Οἰδίπου τ' ἀρά,
κακόν με καρδίαν τι περιπίτνει κρύος.
ἔτευξα τύμβῳ μέλος 835
Θυιὰς, αἱματοσταγεῖς
νεκροὺς κλύουσα δυσμόρως
θανόντας· ἢ δύσορνις ἅ-
δε ξυναυλία δορός.
ἐξέπραξεν, οὐδ' ἀπεῖπε 840
πατρόθεν εὐκταία φάτις·
βουλαὶ δ' ἄπιστοι Λαΐου διήρκεσαν.
μέριμνα δ' ἀμφὶ πτόλιν·
θέσφατ' οὐκ ἀμβλύνεται.
ἰὼ πολύστονοι τόδ' εἰρ- 845
γάσασθ' ἄπιστον· ἦλθε δ' αἰ-
ακτὰ πήματ' οὐ λόγῳ.
τάδ' αὐτόδηλα, προὔπτος ἀγγέλου λόγος·
διπλαῖ μέριμναι, διδυμάνορα
κάκ' αὐτοφόνα, δίμοιρα 850
τέλεια τάδε πάθη. τί φῶ;
τί δ' ἄλλο γ' ἢ πόνοι πόνων,
δόμων ἐφέστιοι;
ἀλλὰ γόων, ὦ φίλαι, κατ' οὖρον
ἐρέσσετ' ἀμφὶ κρατὶ πόμπιμον χεροῖν 855

πίτυλον, ὃς αἰὲν δι' Ἀχέροντ' ἀμείβεται
τὰν ἄστονον, μελάγκροκον
ναύστολον θεωρίδα,
τὰν ἀστιβῆ 'πόλλωνι, τὰν ἀνάλιον,
πανδοκον εἰς ἀφανῆ τε χέρσον.
ἀλλὰ γὰρ ἤκουσ' αἴδ' ἐπὶ πρᾶγος
πικρὸν Ἀντιγόνη τ' ἠδ' Ἰσμήνη,
θρῆνον ἀδελφοῖν· οὐκ ἀμφιβόλως
οἶμαί σφ' ἐρατῶν ἐκ βαθυκόλπων
στηθέων ἥσειν ἄλγος ἐπάξιον.
ἡμᾶς δὲ δίκη πρότερον φήμης
τὸν δυσκέλαδόν θ' ὕμνον Ἐρινύος
ἀχεῖν Ἅιδᾳ τ'
ἐχθρὸν παιᾶν' ἐπιμέλπειν.
ἰὼ, δυσαδελφόταται πασῶν ὁπόσαι
στρόφον ἐσθῆσιν περιβάλλονται,
κλάω, στένομαι, καὶ δόλος οὐδεὶς
μὴ 'κ φρενὸς ὀρθῶς με λιγαίνειν.

ΗΜ. ἰὼ ἰὼ δύσφρονες,
φίλων ἄπιστοι καὶ κακῶν ἀτρύμονες,
πατρῴους δόμους ἐλόντες μέλεοι σὺν ἀλκᾷ.

ΗΜ. μέλεοι δῆθ' οἳ μελέους θανάτους
ηὕροντο δόμων ἐπὶ λύμῃ.

ΗΜ. ἰὼ ἰὼ δωμάτων
ἐρειψίτοιχοι καὶ πικρὰς μοναρχίας
ἰδόντες, τί δὴ διήλλαχθε σὺν σιδάρῳ;

ΗΜ. κάρτα δ' ἀληθῆ πατρὸς Οἰδιπόδα
πότνι' Ἐρινὺς ἐπέκρανε.

ΗΜ. δι' εὐωνύμων τετυμμένοι,
τετυμμένοι δῆθ', ὁμο-
σπλάγχνων τε πλευρωμάτων

⏑ ⏑́ ⏑ ⏑ ⏑ ⏑ –
αἰαῖ δαιμόνιοι,
αἰαῖ δ' ἀντιφόνων
ἐκ θανάτων ἀραί.
ΗΜ. διανταίαν λέγεις δόμοισι καὶ 895
σώμασιν πεπλαγμένους,
ἀναυδάτῳ μένει
ἀραίῳ τ' ἐκ πατρὸς
διχόφρονι πότμῳ. 900
ΗΜ. διήκει δὲ καὶ πόλιν στόνος,
στένουσι πύργοι, στένει
πέδον φίλανδρον· μενεῖ
κτέανά τ' ἐπιγόνοις,
δι' ὧν αἰνομόροις, 9
δι' ὧν νεῖκος ἔβα,
καὶ θανάτου τέλος.
ΗΜ. ἐμοιράσαντο δ' ὀξυκάρδιοι
κτήμαθ', ὥστ' ἴσον λαχεῖν.
διαλλακτῆρι δ' οὐκ
ἀμεμφία φίλοις,
οὐδ' εὔχαρις Ἄρης.
ΗΜ. σιδαρόπλακτοι μὲν ὧδ' ἔχουσι,
σιδαρόπλακτοι δὲ τοὺς μένουσι,
τάχ' ἄν τις εἴποι, τίνες;
τάφων πατρῴων λάχαι.
ΗΜ. δόμων μάλ' ἀχὰν ἐς οὓς προπέμπει
δαϊκτὴρ γόος αὐτόστονος, αὐτοπήμων,
δαϊόφρων, οὐ φιλογαθής, ἐτύμως δακρυχέ
φρενὸς, ἃ
κλαιομένας μου μινύθει τοῖνδε δυοῖν ἀνάκ
ΗΜ. πάρεστι δ' εἰπεῖν ἐπ' ἀθλίοισιν

ὡς ἐρξάτην πολλὰ μὲν πολίτας,
ξένων δὲ πάντων στίχας 925
πολυφθόρους ἐν δαΐ.
ΗΜ. ἰὼ δυσαίων σφὶν ἁ τεκοῦσα
πρὸ πασᾶν ὁπόσαι τεκνογόνοι κέκληνται.
παῖδα τὸν αὐτᾶς πόσιν αὐτᾷ θεμένα τούσδ' ἔτεχ',
οἱ δ' ὧδ' ἐτελεύ- 930
τασαν ὑπ' ἀλλαλοφόνοις χερσὶν ὁμοσπόροισιν.
ΗΜ. ὁμόσποροι δῆτα καὶ πανώλεθροι,
διατομαῖς οὐ φίλαις, 935
ἔριδι μαινομένᾳ,
νείκεος ἐν τελευτᾷ.
ΗΜ. πέπανται δ' ἔχθος, ἐν δὲ γαίᾳ
ζόα φονορύτῳ
μέμικται· κάρτα δ' εἴσ' ὅμαιμοι. 940
πικρὸς λυτὴρ νεικέων
ὁ πόντιος ξεῖνος ἐκ πυρὸς συθεὶς
θηκτὸς σίδαρος· πικρὸς δὲ χρημάτων
κακὸς δατητὰς Ἄρης, 945
ἀρὰν πατρῴαν τιθεὶς ἀλαθῆ.
ΗΜ. ἔχουσι μοῖραν λαχόντες, ὦ μέλεοι,
διοσδότων ἀχέων·
ὑπὸ δὲ σώματι γᾶς
πλοῦτος ἄβυσσος ἔσται. 950
ΗΜ. ἰὼ πολλοῖς ἐπανθίσαντες
πόνοισι γενέαν·
τελευτᾷ δ' αἶδ' ἐπηλάλαξαν
ἀραὶ τὸν ὀξὺν νόμον,
τετραμμένου παντρόπῳ φυγᾷ γένους. 955
ἔστακε δ' Ἄτας τροπαῖον ἐν πύλαις,
ἐν αἷς ἐθείνοντο, καὶ

δυοῖν κρατήσας ἔληξε δαίμων. 960
ΑΝ. παισθεὶς ἔπαισας.
ΙΣ. σὺ δ' ἔθανες κατακτανών.
ΑΝ. δορὶ δ' ἔκανες.
ΙΣ. δορὶ δ' ἔθανες.
ΑΝ. μελεόπονος.
ΙΣ. μελεοπαθής.
ΑΝ. ἴτω δάκρυα.
ΙΣ. ἴτω γόος.
ΑΝ. πρόκεισαι, ΙΣ. κατακτάς. 965
ΑΝ. ἦ μαίνεται γόοισι φρήν.
ΙΣ. ἐντὸς δὲ καρδία στένει.
ΑΝ. ἰὼ ἰὼ πάνδυρτε σύ.
ΙΣ. σὺ δ' αὖτε καὶ πανάθλιε.
ΑΝ. πρὸς φίλου ἔφθισο. 970
ΙΣ. καὶ φίλον ἔκτανες.
ΑΝ. διπλᾶ λέγειν.
ΙΣ. διπλᾶ δ' ὁρᾶν.
ΑΝ. ἀχέων τοίων τάδ' ἐγγύθεν.
ΙΣ. πέλας αἵδ' ἀδελφαὶ ἀδελφεῶν.
ΧΟ. ἰὼ μοῖρα βαρυδότειρα μογερὰ, 975
πότνιά τ' Οἰδίπου σκιὰ,
μέλαιν' Ἐρινὺς, ἦ μεγασθενής τις εἶ.
ΑΝ. ἦ δυσθέατα πήματα
ΙΣ. ἐδείξατ' ἐκ φυγᾶς ἐμοί.
ΑΝ. οὐδ' ἵκεθ' ὡς κατέκτανεν. 980
ΙΣ. σωθεὶς δὲ πνεῦμ' ἀπώλεσεν.
ΑΝ. ὤλησε δὴ τόδε.
ΙΣ. καὶ τόδ' ἐνόσφισε.
ΑΝ. τάλαν γένος.
ΙΣ. τάλαν πάθος.

ΑΝ. δύστονα κήδε' ὁμώνυμα.
ΙΣ. δίνγρα τριπάλτων πημάτων. 985
[ΙΣ. ὁλοὰ λέγειν.
ΑΝ. ὁλοὰ δ' ὁρᾶν.]
ΧΟ. ἰὼ μοῖρα βαρυδότειρα μογερά,
πότνιά τ' Οἰδίπου σκιά,
μέλαιν' Ἐρινὺς, ἦ μεγασθενής τις εἶ.
ΑΝ. σὺ τοίνυν οἶσθα διαπερῶν. 990
ΙΣ. σὺ δ' οὐδὲν ὕστερος μαθών.
ΑΝ. ἐπεὶ κατῆλθες ἐς πόλιν.
ΙΣ. δορός γε τῷδ' ἀντηρέτας.
ΑΝ. ὁλοὰ λέγειν.
ΙΣ. ὁλοὰ δ' ὁρᾶν.
ΑΝ. ἰὼ πόνος. 995
ΙΣ. ἰὼ κακὰ
ΑΝ. δώμασι καὶ χθονὶ, ΙΣ. [πρὸ παντων δ' ἐμοὶ],
καὶ τὸ πρόσω γ' ἐμοί.
ΑΝ. ἰὼ ἰὼ δυστάνων κακῶν.
ἄναξ Ἐτεόκλεις ἀρχηγέτα.
ΙΣ. ἰὼ πάντων πολυστονώτατοι. 1000
ΑΝ. ἰὼ δαιμονῶντες ἐν ἄτᾳ.
ΙΣ. ἰὼ ἰὼ, ποῦ σφε θήσομεν χθονός;
ΑΝ. ἰὼ ὅπου τιμιώτατον.
ΙΣ. ἰὼ πῆμα πατρὶ πάρευνον.
ΚΗ. δοκοῦντα καὶ δόξαντ' ἀπαγγέλλειν με χρὴ 1005
δήμου προβούλοις τῆσδε Καδμείας πόλεως·
Ἐτεοκλέα μὲν τόνδ' ἐπ' εὐνοίᾳ χθονὸς
θάπτειν ἔδοξε γῆς φίλαις κατασκαφαῖς·
εἴργων γὰρ ἐχθροὺς θάνατον εἵλετ' ἐν πόλει·
ἱερῶν πατρῴων δ' ὅσιος ὢν μομφῆς ἄτερ 1010
τέθνηκεν οὔπερ τοῖς νέοις θνήσκειν καλόν.

οὕτω μὲν ἀμφὶ τοῦδ' ἐπέσταλται λέγειν·
τούτου δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν
ἔξω βαλεῖν ἄθαπτον, ἁρπαγὴν κυσὶν,
ὡς ὄντ' ἀναστατῆρα Καδμείων χθονὸς, 1015
εἰ μὴ θεῶν τις ἐμποδὼν ἔστη δορὶ
τῷ τοῦδ'. ἄγος δὲ καὶ θανὼν κεκτήσεται
θεῶν πατρῴων, οὓς ἀτιμάσας ὅδε
στράτευμ' ἐπακτὸν ἐμβαλὼν ᾔρει πόλιν.
οὕτω πετεινῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ 1020
ταφέντ' ἀτίμως τοὐπιτίμιον λαβεῖν,
καὶ μήθ' ὁμαρτεῖν τυμβοχόα χειρώματα
μήτ' ὀξυμόλποις προσσέβειν οἰμώγμασιν,
ἄτιμον εἶναι δ' ἐκφορᾶς φίλων ὕπο·
τοιαῦτ' ἔδοξε τῷδε Καδμείων τέλει. 1025

ΑΝ. ἐγὼ δὲ Καδμείων γε προστάταις λέγω,
ἢν μή τις ἄλλος τόνδε συνθάπτειν θέλῃ,
ἐγώ σφε θάψω κἀνὰ κίνδυνον βαλῶ
θάψασ' ἀδελφὸν τὸν ἐμὸν, οὐδ' αἰσχύνομαι
ἔχουσ' ἄπιστον τήνδ' ἀναρχίαν πόλει. 1030
δεινὸν τὸ κοινὸν σπλάγχνον, οὗ πεφύκαμεν,
μητρὸς ταλαίνης κἀπὸ δυστήνου πατρός·
τοιγὰρ θέλουσ' ἄκοντι κοινώνει κακῶν
ψυχὴ, θανόντι ζῶσα συγγόνῳ φρενί.
τούτου δὲ σάρκας οὐδὲ κοιλογάστορες 1035
λύκοι σπάσονται· μὴ δοκησάτω τινί.
τάφον γὰρ αὐτὴ καὶ κατασκαφὰς ἐγὼ,
γυνή περ οὖσα, τῷδε μηχανήσομαι
κόλπῳ φέρουσα βυσσίνου πεπλώματος.
καὐτὴ καλύψω· μηδέ τῳ δόξῃ πάλιν· 1040
θάρσει παρέσται μηχανὴ δραστήριος.

ΚΗ. αὐδῶ πόλιν σε μὴ βιάζεσθαι τόδε.

ΑΝ. αὐδῶ σε μὴ περισσὰ κηρύσσειν ἐμοί.
ΚΗ. τραχύς γε μέντοι δῆμος ἐκφυγὼν κακά.
ΑΝ. τράχυν', ἄθαπτος δ' οὗτος οὐ γενήσεται. 1045
ΚΗ. ἀλλ' ὃν πόλις στυγεῖ, σὺ τιμήσεις τάφῳ;
ΑΝ. ἤδη τὰ τοῦδ' οὐ διατετίμηται θεοῖς.
ΚΗ. οὐ, πρίν γε χώραν τήνδε κινδύνῳ βαλεῖν.
ΑΝ. παθὼν κακῶς κακοῖσιν ἀντημείβετο.
ΚΗ. ἀλλ' εἰς ἅπαντας ἀνθ' ἑνὸς τόδ' ἔργον ἦν. 1050
ΑΝ. ἔρις περαίνει μῦθον ὑστάτη θεῶν.
ἐγὼ δὲ θάψω τόνδε· μὴ μακρηγόρει.
ΚΗ. ἀλλ' αὐτόβουλος ἴσθ', ἀπεννέπω δ' ἐγώ.
ΧΟ. φεῦ φεῦ.
ὦ μεγάλαυχοι καὶ φθερσιγενεῖς
Κῆρες Ἐρινύες, αἴτ' Οἰδιπόδα
γένος ὠλέσατε πρυμνόθεν οὕτως, 1055
τί πάθω; τί δὲ δρῶ; τί δὲ μήσωμαι;
πῶς τολμήσω μήτε σὲ κλάειν
μήτε προπέμπειν ἐπὶ τύμβον;
ἀλλὰ φοβοῦμαι κἀποτρέπομαι 1060
δεῖμα πολιτῶν.
σύ γε μὴν πολλῶν πενθητήρων
τεύξει· κεῖνος δ' ὁ τάλας ἄγοος
μονόκλαυτον ἔχων θρῆνον ἀδελφῆς
εἶσι. τίς ἂν ταῦτα πίθοιτο; 1065
ΗΜ. δράτω τι πόλις καὶ μὴ δράτω
τοὺς κλαίοντας Πολυνείκη.
ἡμεῖς μὲν ἴμεν καὶ συνθάψομεν
αἵδε προπομποί.
καὶ γὰρ γενεᾷ κοινὸν τόδ' ἄχος, 1070
καὶ πόλις ἄλλως
ἄλλοτ' ἐπαινεῖ τὰ δίκαια.

Μ. ἡμεῖς δ' ἅμα τῷδ', ὥσπερ τε πόλις
καὶ τὸ δίκαιον ξυνεπαινεῖ.
μετὰ γὰρ μάκαρας καὶ Διὸς ἰσχὺν
ὅδε Καδμείων ἤρυξε πόλιν
μὰ νατραπῆναι
μηδ' ἀλλοδαπῶν κύματι φωτῶν
κατακλυσθῆναι τα μάλιστα.

SEVEN AGAINST THEBES.

NOTES.

1. Κάδμου πολῖται. Eteocles addresses the "supernumeraries" (as we call them), who are supposed to represent the Theban people.

2. πρᾶγος, a rarer and more poetical word than πρᾶγμα, but of the same meaning. See 599, 804; Pers. 248; Aj 21, 347.
πρύμνῃ πόλεως. See 760; Eum. 16, 765.

4. Tacit. Agr. 27: Iniquissima hæc bellorum conditio est: prospera omnes sibi vindicant, adversa uni imputantur.
εἰ...πράξαιμεν. Matth. § 523, 2. With αἰτία supply ἂν εἴη.

6. εἷς, *alone, pre-eminently.* Cf. Pers. 327.
πολὺς, *much:* put for πλεῖστον. Hipp. 1219.

7. ὑμνοῖτο in a bad sense. Soph. El. 382; Med. 423; Schol. λοιδοροῖτο καὶ ὑβρίζοιτο.

9. Either; *of which may Jove the Averter be what his name imports to the Theban citizens, i.e.* ὧν Ζεὺς Ἀλεξητήριος γένοιτο ἀληθῶς ἀλεξητήριος; or, *of which may Jove prove rightly called the Averter to the city of the Cadmeans.* Linwood translates: *from which things* (i.e. from avert-

ing which things) *may Jupiter deserve his name* ἀλεξη τήριος *at the hands of the Thebans.*

11. Both him, who still falls short of youth in its prime,— *and him, who has passed his youth*...and each, too, that i *in his prime.* Or ὥραν τ' ἔχονθ' ἕκαστον may mean, an *each in his respective age.*

15. ἐξαλειφθῆναι; supply ὥστε. Matth. § 532, *d.*

17. "Not only the subject, but sometimes also the predi cative nominative of the dependent clause, stands in th principal clause in accus., as here, the words = ἐθρέψατο ὅπως γένοισθε πιστοὶ οἰκιστῆρες ἀσπιδηφόροι. So ofte Plautus, Pœn. ii. 5: *Nec potui tamen propitiam Venere facere uti esset mihi.*" Jelf, § 898, 2; *obs.* 3.

18. παυδοκοῦσα, *taking fully on herself.* There is a simila jingle in Pers. 729, παμπήδην—πᾶς.

19. χρέος, *emergency, service.*

22. πυργηρουμένοις, *beleaguered.*

24. βοτὴρ, literally a *feeder, pullarius.* The full sense her intended is expanded in the two next lines.

25. νωμῶν, *revolving.* Compare Œd. Tyr. 300, ὦ πάντ νωμῶν Τειρεσία, διδακτά τε Ἄρρητά τ' οὐράνιά τε καὶ χθο νοστιβῆ.
— πυρὸς δίχα, *without the use of fire, not* ἐμπύρων γευό μενος, as in Antig. 1005, *not having recourse to eithe extispicium or ignispicium,* which would have been im possible for the *blind* Tiresias.

28. προσβολὴν, attack.

29. νυκτηγορεῖσθαι, *is proclaimed* by night, noctu ind

The reader will remember that almost all the Greek tragedies open at or before daybreak. Several commentators have erroneously derived this word from ἀγείρω instead of ἀγορεύω. See Rhes. 18, τί σὺ γὰρ φυλακὰς προλιπὼν ἤδη Κινεῖς στρατιὰν, εἰ μή τιν' ἔχων Νυκτηγορίαν *some night-report;* 87. Supply 'Αχαιοὺς from 'Αχαΐδα before ἐπιβουλεύειν, unless with the first Scholiast we may render νυκτηγορεῖσθαι actively, ἐν νυκτὶ ἀγορεύειν καὶ βουλεύεσθαι, in which case προσβολὴν by a very common figure will mean *a band of assailants.* Griffiths.

32. θωρακεῖα, *parapets, breastworks.*
σέλμασι, *stories, platforms,* properly used of the *thwarts* or *benches* of a galley.

35. τελεῖ. Attic future. Matth. § 181, *obs.* 2, *b.*

37. τούς for οὓς. See Monk on Hipp. 527; Ag. 535, 974; Pers. 779; Matth. § 292.

38. οὐ μὴ ληφθῶ = οὐ δεινόν ἐστι μὴ ληφθῶ. The full form is expressed in Arist. Eccl. 650. So Virg. Æn. i. 548. *Non metus, officio ne te certasse priorem pœniteat.*

43. There is a humorous allusion to this passage in Lysist. 185: ΛΥ. θὲς ἐς τὸ πρόσθεν ὑπτίαν τὴν ἀσπίδα, Καί μοι δότω τὰ τόμιά τις. ΚΑ. Λυσιστράτη, Τίν' ὅρκον ὁρκώσεις ποθ' ἡμᾶς; ΛΥ. δντινα; Εἰς ἀσπίδ', ὥσπερ φάσ' ἐν Αἰσχύλῳ ποτὲ, Μηλοσφαγούσας: and in vs. 195, θεῖσαι μέλαιναν κύλικα μεγάλην ὑπτίαν.

44 φόνου, *blood.* Prom. 355.

46. ὡρκωμότησαν, *swore by* Ares Enyo, &c. Ant. 265. Jelf, § 566, 2.

50. 'Αδράστου. He alone, as he had been forewarned by the prophet Amphiaraus, was destined to return.

51. *οἶκτος, cries of* οἴ, *οἴ*, in opposition to *δάκρυ λείβοντες*.

53. *Ἄρη δεδορκότων.* Cf. 498, Acharn. 254; Eq. 631.

58. *τάγεσσαι*, i.e. *τάξαι*. It generally = *ταγὸς εἶναι*, as *κηρυκεύειν*, Suppl. 217, = *κῆρυξ εἶναι*.

60. *κονίει, stirs up the dust*, i. e. *is hastening*.

63. *καταιγίσαι, to burst down like a whirlwind.*

70. The curse of Œdipus upon his sons is stated in vss. 785—790, and in Phœn. 68, and is solemnly imprecated by the father himself in Œd. Col. 1370—1392.

73. *ἐφεστίους*, according to Stanley *in which ye have altars* or *ἑστίαι*, according to Blomfield *indigenous in Greece.*

75. *σχεθεῖν*, Prom. 16. Supply *εὔχομαι*, as in Ran. 885, sqq.

78. The Chorus surveys the surrounding plains from a high part of the citadel of Thebes. Cf. Phœn. 103, sqq.

83. *Ἑλεδεμνὰς*, if not corrupt, must mean *seizing upon* or *filling even the chambers:* Hermann on Gr. Metr. p. 269, proposes *ἐλέδεμας*, as Helen is said to be *ἐλέναυς*, *ἔλαυδρος*, *ἐλέπτολις* in Ag. 606. The whole passage is very corrupt, and the emendations introduced into the text by Dindorf are but doubtful. In the composition of *πεδιοπλόκτυπος*, *ὁπλὴ* signifies *a hoof:* Virg. Æn. viii. 596; xi. 875, cf.

89. *ὑπὲρ τειχέων*, the old reading (for which Dindorf has substituted *ὑπὲρ τάφρων*) might be rendered *extra muros, on the other side of the wall*, with Paley.

91. *διώκων, scil. πόδας.* So *ἅρμα διώκων*, Pers 94.

96. ἀκμάζει βρετέων Ἔχεσθαι, *it is full time to cling to your images.* Ἀκμάζω more frequently = *to be in the prime of life, to be vigorous;* but here and in Choeph. 726, it = ἀκμή ἐστι: see Pers. 407; Agam. 1353; Aj. 811; Soph. Elect. 22.

101. *When, if not now, shall we engage in the petitions of the peplus and of suppliant boughs?* Cf. Virg. Æn. i. 479; on ἀμφι-ἔχειν see Matth. § 583, c.

103. κτύπον δέδορκα. For this bold metaphor cf. Œd. Tyr. 186, παιὰν δὲ λάμπει στονόεσσά τε γῆρυς ὄμαυλος, and 473, ἔλαμψε γὰρ τοῦ νιφόεντος ἀρτίως φανεῖσα Φάμα Παρνασοῦ. Phœn. 1377, ἐπεὶ δ' ἀφείθη πυρσὸς ὡς Τυρσηνικῆς Σάλπιγγος ἠχὴ, σῆμα φοινίου μάχης. The sight being the keenest and most vivid of all the senses, apprehends the objects presented to it more instantaneously than any other.

115. δοχμολόφων ἀνδρῶν, *of men with nodding crests.*

124. πρέποντες στρατοῦ, *conspicuous above the host.* This sense of πρέπω with the dative (σάγαις) is common; see Choeph. 12, 18, 24. With the genitive (as στρατοῦ) it occurs in Agam. 430, πένθεια τλησικάρδιος Δόμων ἑκάστου πρέπει. Griffiths.

126. πύλαις ἑβδόμαις, *at the seventh gate,* not *at the seven gates.* The names of the gates of Thebes are thus given by Æschylus: Προιτίδες, vs. 377; Ἠλέκτραι, vs. 423; Νήϊται, vs. 460; γείτονες Ὄγκας Ἀθάνας, a periphrasis for Ὀγκαῖαι, vs. 486; Βορραῖαι, vs. 527; Ὁμολωΐδες, vs. 570; and ἕβδομαι, vs. 631, as in Phœn. 1134. For both poets content themselves with naming specially six of the gates, and then speak of the last as the seventh without assigning to it any distinct title; but this seventh gate

does not happen to be the same in both cases. In the Phœnissæ the last gate is the same which Æschylus calls Βορραῖαι, and which appears to have been likewise called Ὕψισται from the adjoining temple of Ζεὺς Ὕψιστος: the last gate of Æschylus is the Κρηναῖαι or Διρκαῖαι. Griffiths.

135. Cadmus married Harmonia, the daughter of Mars and Venus.

143. *θεοκλύτοις, to be heard by the gods, heaven-ward.*

145. Λύκειος, i.e. *fierce, terrible.* The word was originally akin to Λύκη, light, (see Muller, Dorians, b. I. ch. 6, § 8 and 9,) but Æschylus here derives it from λύκος, *a wolf.* Cf. Soph. El. 6; *τοῦ λυκοκτόνου θεοῦ Ἀγορὰ Λύκειος.*

149. *εὖ πυκάζου. Deftly adorn thyself with thy bow.* For the construction of the accus. of Il. A. 149. *ἀναιδείην ἐπιειμένε*: Matth. § 424. But Dind. with Burges and Herm. reads *εὐτυκάζου, i.e. keep ready,* Hesych. *εὔτυκτον ἔχε, ἕτοιμον.*

156. *τί γενήσεται*; not *what will happen?* but *what will become of the city?* for *πόλις* is the subject of *γενήσεται.*

158. *Either, a shower of stones from their slingers is coming against our battlements:* or, (which seems preferable), *ἀκροβόλων* is to be taken with *ἐπάλξεων,* and in a passive sense, *quorum summa petuntur, summit-stricken:* as *ἀμφίβολος* occurs passively in vs. 298. This seems more animated, as it describes the efforts of the besiegers and the besieged in so few words.

162. *The din of shields is at the gates, and the just issue in battle must be decided by arms according to the disposal of*

Jupiter. Griffiths. But ἁγνὸν τέλος rather implies a prayer that the war may be uncontaminated by the unnatural hostility between the brothers. As there is something probably wanting after Διόθεν, it is in vain to hope to arrive at the exact meaning. Linwood would make πολεμόκραντος active, = *deciding war*, but this is very doubtful.

170. ἑτεροφώνῳ στρατῷ, *to an army of aliens.* This adjective is probably a gloss of some more recondite word. Hermann has suggested (but subsequently rejected) ἑτεροβάγμονι, which Dindorf follows.

182. θρέμματα, *creatures!* a word of contempt, as in Soph. El. 622, ὦ θρέμμ' ἀναιδές.

187. ἐν εὐεστοῖ φίλῃ. See Agam. 929. Εὐεστὼ, *prosperity*, occurs also in Agam. 647, and in Herod. i. 85. Herodotus likewise uses συνεστὼ, *a banquet*, in vi. 128, and ἀπεστὼ, *absence*, in ix. 85. Griffiths.

189. κρατοῦσα...θράσος. "When the predicative substantive does not signify a person but a thing (abstract or concrete), it is frequently joined with a subject of different gender, and sometimes of different number. This occurs also in the apposition of substantives." Jelf, § 382, 1.

197. χὤ τι τῶν μεταίχμιον, *and whatever is comprised within these names*, namely, *boy or girl.* Or, children and old men may be meant.

199. λευστῆρα, from λεὺς, the old Doric form of λᾶς, *a stone.*

205. Σύριγγες, *pipes*, when used of a carriage are properly *the naves* or the hollows of the naves, into which the

ing which things) *may Jupiter deserve his name* ἀλεξητήριος *at the hands of the Thebans.*

11. Both him, who still falls short of youth in its prime,—*and him, who has passed his youth*...and each, too, that is *in his prime.* Or ὥραν τ' ἔχονθ' ἕκαστον may mean, *and each in his respective age.*

15. ἐξαλείφοῖ ἦναι; supply ὥστε. Matth. § 532, *d.*

17. "Not only the subject, but sometimes also the predicative nominative of the dependent clause, stands in the principal clause in accus., as here, the words = ἐθρέψατο, ὅπως γένοισθε πιστοὶ οἰκιστῆρες ἀσπιδηφόροι. So often Plautus, Pœn. ii. 5: *Nec potui tamen propitiam Venerem facere uti esset mihi.*" Jelf, § 898, 2; *obs.* 3.

18. πανδοκοῦσα, *taking fully on herself.* There is a similar jingle in Pers. 729, παμπήδην—πᾶς.

19. χρέος, *emergency, service.*

22. πυργηρουμένοις, *beleaguered.*

24. βοτὴρ, literally a *feeder, pullarius.* The full sense here intended is expanded in the two next lines.

25. νωμῶν, *revolving.* Compare Œd. Tyr. 300, ὦ πάντα νωμῶν Τειρεσία, διδακτά τε Ἄρρητά τ' οὐράνιά τε καὶ χθονοστιβῆ.
— πυρὸς δίχα, *without the use of fire, not* ἐμπύρων γευόμενος, as in Antig. 1005, *not having recourse to either extispicium or ignispicium,* which would have been impossible for the *blind* Tiresias.

28. προσβολὴν, attack.

29. νυκτηγορεῖσθαι, *is proclaimed by night, noctu indici.*

The reader will remember that almost all the Greek tragedies open at or before daybreak. Several commentators have erroneously derived this word from ἀγείρω instead of ἀγορεύω. See Rhes. 18, τί σὺ γὰρ φυλακὰς προλιπὼν ἤδη Κινεῖς στρατιὰν, εἰ μή τιν' ἔχων Νυκτηγορίαν *some night-report;* 87. Supply 'Αχαιοὺς from 'Αχαΐδα before ἐπιβουλεύειν, unless with the first Scholiast we may render νυκτηγορεῖσθαι actively, ἐν νυκτὶ ἀγορεύειν καὶ βουλεύεσθαι, in which case προσβολὴν by a very common figure will mean *a band of assailants.* Griffiths.

32. θωρακεῖα, *parapets, breastworks.*
σέλμασι, *stories, platforms,* properly used of the *thwarts* or *benches* of a galley.

35. τελεῖ. Attic future. Matth. § 181, *obs.* 2, *b.*

37. τούς for *ὀυς.* See Monk on Hipp. 527; Ag. 535, 974; Pers. 779; Matth. § 292.

38. οὐ μὴ ληφθῶ = οὐ δεινόν ἐστι μὴ ληφθῶ. The full form is expressed in Arist. Eccl. 650. So Virg. Æn. i. 548. *Non metus, officio ne te certasse priorem pœniteat.*

43. There is a humorous allusion to this passage in Lysist. 185: ΛΥ. θὲς ἐς τὸ πρόσθεν ὑπτίαν τὴν ἀσπίδα, Καί μοι δότω τὰ τόμιά τις. ΚΑ. Λυσιστράτη, Τίν' ὅρκον ὁρκώσεις ποθ' ἡμᾶς; ΛΥ. ὁντινα; Εἰς ἀσπίδ', ὥσπερ φάσ' ἐν Αἰσχύλῳ ποτὲ, Μηλοσφαγούσας: and in vs. 195, θεῖσαι μέλαιναν κύλικα μεγάλην ὑπτίαν.

44 φόνου, *blood.* Prom. 355.

46. ὡρκωμότησαν, *swore by* Ares Enyo, &c. Ant. 265. Jelf, § 566, 2.

50. 'Αδράστου. He alone, as he had been forewarned by the prophet Amphiaraus, was destined to return.

96. *ἀκμάζει βρετέων Ἔχεσθαι, it is full time to cling to your images.* Ἀκμάζω more frequently = *to be in the prime of life, to be vigorous;* but here and in Choeph. 726, it = *ἀκμή ἐστι:* see Pers. 407; Agam. 1353; Aj. 811; Soph. Elect. 22.

101. *When, if not now, shall we engage in the petitions of the peplus and of suppliant boughs?* Cf. Virg. Æn. i. 479; on *ἀμφὶ-ἔχειν* see Matth. § 583, c.

103. *κτύπον δέδορκα.* For this bold metaphor cf. Œd. Tyr. 186, *παιὰν δὲ λάμπει στονόεσσά τε γῆρυς ὄμαυλος,* and 473, *ἔλαμψε γὰρ τοῦ νιφόεντος ἀρτίως φανεῖσα Φάμα Παρνασοῦ.* Phœn. 1377, *ἐπεὶ δ' ἀφείθη πυρσὸς ὡς Τυρσηνικῆς Σάλπιγγος ἠχὴ, σῆμα φοινίου μάχης.* The sight being the keenest and most vivid of all the senses, apprehends the objects presented to it more instantaneously than any other.

115. *δοχμολόφων ἀνδρῶν, of men with nodding crests.*

124. *πρέποντες στρατοῦ, conspicuous above the host.* This sense of *πρέπω* with the dative (*σάγαις*) is common; see Choeph. 12, 18, 24. With the genitive (as *στρατοῦ*) it occurs in Agam. 430, *πένθεια τλησικάρδιος Δόμων ἑκάστου πρέπει.* Griffiths.

126. *πύλαις ἑβδόμαις, at the seventh gate,* not *at the seven gates.* The names of the gates of Thebes are thus given by Æschylus: Προιτίδες, vs. 377; Ἠλέκτραι, vs. 423; Νήϊται, vs. 460; γείτονες Ὄγκας Ἀθάνας, a periphrasis for Ὀγκαῖαι, vs. 486; Βορραῖαι, vs. 527; Ὁμολωΐδες, vs. 570; and ἕβδομαι, vs. 631, as in Phœn. 1134. For both poets content themselves with naming specially six of the gates, and then speak of the last as *the seventh* without assigning to it any distinct title; but this seventh gate

does not happen to be the same in both cases. In the Phœnissæ the last gate is the same which Æschylus calls Βορραῖαι, and which appears to have been likewise called Ὕψισται from the adjoining temple of Ζεὺς Ὕψιστος: the last gate of Æschylus is the Κρηναῖαι or Διρκαῖαι. Griffiths.

135. Cadmus married Harmonia, the daughter of Mars and Venus.

143. θευκλύτοις, *to be heard by the gods, heaven-ward.*

145. Λύκειος, i.e. *fierce, terrible.* The word was originally akin to Λύκη, light, (see Muller, Dorians, b. I. ch. 6, § 8 and 9,) but Æschylus here derives it from λύκος, *a wolf.* Cf. Soph. El. 6; τοῦ λυκοκτόνου θεοῦ Ἀγορὰ Λύκειος.

149. εὖ πυκάζου. *Deftly adorn thyself with thy bow.* For the construction of the accus. of Il. A. 149. ἀναιδείην ἐπιειμένε: Matth. § 424. But Dind. with Burges and Herm. reads εὐτυκάζου, *i.e. keep ready,* Hesych. εὔτυκτον ἔχε, ἕτοιμον.

156. τί γενήσεται; not *what will happen?* but *what will become of the city?* for πόλις is the subject of γενήσεται.

158. *Either, a shower of stones from their slingers is coming against our battlements:* or, (which seems preferable), ἀκροβόλων is to be taken with ἐπάλξεων, and in a passive sense, *quorum summa petuntur, summit-stricken:* as ἀμφίβολος occurs passively in vs. 298. This seems more animated, as it describes the efforts of the besiegers and *the besieged* in so few words.

162. *The din of shields is at the gates,* and the just issue in *battle must be decided by arms* according to the disposal of

Jupiter. Griffiths. But ἁγνὸν τέλος rather implies a prayer that the war may be uncontaminated by the unnatural hostility between the brothers. As there is something probably wanting after Διόθεν, it is in vain to hope to arrive at the exact meaning. Linwood would make πολεμόκραντος active, = *deciding war*, but this is very doubtful.

170. ἑτεροφώνῳ στρατῷ, *to an army of aliens.* This adjective is probably a gloss of some more recondite word. Hermann has suggested (but subsequently rejected) ἑτεροβάγμονι, which Dindorf follows.

182. θρέμματα, *creatures!* a word of contempt, as in Soph. El. 622, ὦ θρέμμ' ἀναιδές.

187. ἐν εὐεστοῖ φίλῃ. See Agam. 929. Εὐεστώ, *prosperity*, occurs also in Agam. 647, and in Herod. i. 85. Herodotus likewise uses συνεστώ, *a banquet*, in vi. 128, and ἀπεστώ, *absence*, in ix. 85. Griffiths.

189. κρατοῦσα...θράσος. "When the predicative substantive does not signify a person but a thing (abstract or concrete), it is frequently joined with a subject of different gender, and sometimes of different number. This occurs also in the apposition of substantives." Jelf, § 382, 1.

197. χὤ τι τῶν μεταίχμιον, *and whatever is comprised within these names*, namely, *boy or girl.* Or, children and old men may be meant.

199. λευστῆρα, from λεύς, the old Doric form of λᾶς, *a stone.*

205. Σύριγγες, *pipes*, when used of a carriage are properly *the naves* or the hollows of the naves, into which th

ends of the axle-trees are fitted; and then, as perhaps in this place, those ends of the axles themselves. See Æsch. Suppl. 181; Soph. Elect. 721. Render: *when the wheel-whirling naves rattled, and* [*the din*] *of the fire-wrought bits, the rudders of the horses, passing through their mouths that know no rest.* Many, however, would read ἀγρύπνων and διὰ στόμια, which the metre seems to require.

208. ἐς πρῷραν. To the images of the tutelary gods at the prow. See Schol. Acharn. 547.

212. νιφάδος. See Prom. 993; Virg. Æn. xii. 283. It toto turbida cœlo Tempestas telorum, ac ferreus ingruit imber.

218. On this popular superstition see vs. 304; Troad. 25; Virg. Æn. ii. 351; Joseph. Bell. Jud. vi. 5, 3, where he tells us that before the siege of Jerusalem the words μεταβαίνωμεν ἐντεῦθεν were heard from the temple, as if spoken by the departing gods. Cf. Tacitus Hist. v. 13.

219. Αἰῶνα here does not mean *life*, as in Prom. 862, where see the note, so much as *the time or space of life: never throughout the period of my life*, &c.
θεῶν Ἅδε πανάγυρις. This is said in the Acropolis in the midst of the statues of all the gods. Πανήγυρις is used in the same sense in Heracl. 239; Herc. Fur. 1283. Griffiths.

225. γονῆς σωτῆρος is Hermann's emendation for γυνὴ σωτ. The masculine form σωτὴρ is used with a feminine noun in Agam. 664; Œd. Tyr. 81; Philoct. 1471.

229. Understand νεφελᾶν of the dark clouds, which hinder the eyes from beholding land.

231. ἔρδειν. So in Latin *facere* sacra.

235. τάδε, i.e. τὸ σέβεσθαι δαίμονας. Schol. νέμεσις· ἤτοι ἡ ἀπό σου μέμψις.

243. ἁρπαλίζετε, *eagerly catch them up*, or *receive them*. The word occurs again in Eum. 983. Hesychius explains ἁρπαλίζομαι by ἀσφαλῶς δέχομαι.

246. *If you do hear, do not hear too clearly.*

247. ὡς κυκλουμένων: ὡς κυκλούντων τὴν πόλιν τῶν πολεμίων. Schol. A.

250. The punctuation of this line is due to Elmsley. οὐ σῖγα μηδὲν ἐρεῖς is put for οὐ σῖγ' ἀνέξει μηδὲ ἐρεῖς μηδέν. Cf. vs. 252.

251. The exclamation ὦ ξυντέλεια is addressed to the gods, who are also called θεοὶ πολῖται immediately afterwards, and θεῶν πανήγυρις in vs. 220. The word means properly a band of ξυντελεῖς, persons who contribute towards the exigencies of the state, citizens: see Thuc. ii. 14; Œd. Tyr. 222. Griffiths.

253. μὴ -τυχεῖν, scil. δότε, as in vs. 75.

257. ὧν, for ὧν ἄν. The Chorus mean that the men will display no greater firmness than the women, should the city be captured.

268. Ὀλολυγμός, ὀλολυγή, and ὀλολύζω are said of women only: see Agam. 594; Xen. Anab. iv. 3, 19.

269. νόμισμα, *an established custom*, as in Iph. i. 1471.

270. πολεμίων φόβον, *their dread of the enemy*. So ἐμὴν αἰδῶ, *your awe of me*, in Pers. 699; and nearly so δεῖμα πολιτῶν, in vs. 1061.

272. πεδιονόμοις. Virg. Georg. i. 21, Diique Deæque omnes, studium quibus arva tueri.

273. οὐδ' ἀπ' Ἰσμηνοῦ λέγω, *but I do not speak apart from* (that is *to the omission of*) *Ismenus.* The preposition is so used with the sense of ἄνευ or χωρὶς, in Œd. Col. 900, ἀπὸ ῥυτῆρος, and perhaps in Soph. Elect. 1127, ἀπ' ἐλπίδων. See Jelf, § 520, 1, *b.* But L. Dindorf's conjecture, ὕδασι τ' Ἰσμηνοῦ, is very elegant and probable.

275. Supply πραγμάτων.

280. ποιφύγμασιν, *sobbings.*

285. σπερχνοὺς, *urgent.*

286. φλέγειν. Transitively, as in Prom. 582; Pers. 364; Œd. Tyr. 191: φλέγονται is used passively in Agam. 91.

289. μερ. ξωπ. τὸν ἀμ. λεὼν. "When a verbal notion is resolved into a periphrasis for poetical effect, an accusative is used to define and illustrate the notion so resolved, standing seemingly independantly, but in reality in apposition to the verbal notion in the speaker's mind, and implied in the sense." Jelf, § 580, 3.

291. λεχαίων, *nestlings.*

297. τί γένωμαι. See Rom. 905, and on the interrogative use of this mood, Matth. § 516, 2.

298. ἀμφιβόλοισιν, attacked on all sides.

304. Ἀμείβομαι meaning *to pass to, to adopt in exchange, occurs again in* Æsch. Suppl. 232, but this usage is by *no means common.* Cf. Trach. 736, λῴους φρένας τῶν νῦν παρουσῶν τῶνδ' ἀμείψασθαι: and Horat. Od. ii. 16, 18, *Quid terras alio calentes Sole mutamus?*

306. *βαθύχθον' αἶαν, fertile.* Cf. Phœn. 646, *γύας Δίρκας χλοηφόρους καὶ βαθυσπόρους.*

316. The construction is Homeric. Il. Δ. 95, *πασὶ δέ κεν Τρώεσσι χάριν καὶ κῦδος ἄροιο.*

318. *ἔλθετ'* has been supplied by Dindorf to complete the metre.

321. *ὠγυγίαν.* From Ogyges, or Ogygus, a very early king either of Attica or of Thebes, every thing very ancient and venerable was called Ogygian; but the epithet was not known to Homer. See Pind. Nem. vi. 74; Pers. 37, 974; Eum. 1036; Œd. Col. 1770. Griffiths.

322. *προϊάψαι.* Il. A. 3; E. 190.

328. *ἱππηδὸν πλοκάμων, led like horses by the hair.* Suppl.

424. *ἀγομέναν ἱππηδὸν ἀμπύκων.* Jelf, § 378, *obs.*, supplies *ὄντων.*

331. *λαΐδος*, from *λῆις, spoil, booty*, here applied to the captive women.

333. *ἀρτιτρόποις, noble-minded*, Lidd. and Scott. *Of forme and perfect dispositions.* Griffiths. Some read *ἀρτιτρόφοις.* Hermann proposes *ἀρτιδρόποις*, i. e. *puellæ quibus modo ab hostibus erepta est virginitas.* He compares *κλάδοισι νεοδρόποις*, in Suppl. 339. The meaning of the common reading is very uncertain.

338. *πολλὰ—δυστυχῆ τε.* Matth. § 444,

341. *τὰ δὲ κ. π. And to some parts* (as if it were *τῇ δὲ*) *carries fire.* Cf. Ant. 138; and for the verb, Troad. 348.

345. δρκάνα πυργῶτις, a wall of circumvallation.

351. See Liv. xxv, 25, in the account of the sack of Car-

thage: Milites *discucurrerunt;—rapinis* nullus ante modus fuit, quam omnia—egessere.

355. Equivalent to πλεῖον ἔχειν ἐπιθυμοῦντες.

363. καινοπήμονες. Jelf, § 579, 2.

365. The whole passage is so corrupt, as to be scarcely intelligible. See Dindorf. Paley construes thus: καινοπήμονες εἰσι, ὡς δυσμένους ἀνδρὸς ὑπερτέρου ὄντος καὶ εὐτυχοῦντος εὐνάν, taking εὐτυχεῖν τι as = *in aliqua re felicem esse.*

371. χνόας, *the joints on which the feet play.* L. and S.

372. "Καὶ μὴν is used in enumerations [as in Pers. 993], or when something new, not yet remarked, is to be mentioned [as in vs. 245], especially in the tragic writers, when a new person is announced." Matth. § 605.

374. οὐκ ἀπαρτίζει, *and haste does not allow him to make equal steps.* (Linwood). So the gl. εὐθετεῖ, ἄρτιον ποιεῖ.

378. Sir William Gell places the Ismenus at the distance of three minutes' walk from a gate at the N. E. of Thebes, which was nearly the position of the gate of Prœtus: see note on vs. 527.

379. ὁ μάντις: Amphiaraus.

382. θείνει, *lashes on, incites, provokes, saying that he is crouching to both death and battle out of cowardice.* Σαίνειν, lit. *to wag the tail* as a dog, here = *blandiendo avertere conari, artfully to decline.*

385. τῷ. Jelf, § 444, 5.

391. ἀλύων, *chafing.*

394. *βοὴν . . ὁρμαίνει.* Jelf, § 551, 1.

400. *And as to this night.* On the accus. cf. Matth. § 427, *obs.* 3.

402. *It may perhaps prove a prophet in conceit,* or, *the conceit may prove a prophet;* i.e. this representation of night may end in the night of death. The MSS. and older editions have either ἡ 'νοία or ἡ ἀνοία, which must of course relate to Tydeus, *his folly.* Ἡ ἐννοία may signify *the thought, the device; the thought perhaps might prove on inous to a certain person.*

403. The use of εἰ γὰρ here with πέσοι shews how those two particles acquired the force of *utinam, Oh that,* with an optative mood. See vs. 550.

405, 406. γένοιτ' ἂν—καὶ μαντεύσεται. See Matth. § 515, *d, β.*

411. κακὸς, *cowardly.*

412. The names of the five who survived the fraternal war were, according to Pausanias, Χθόνιος, Ὑπερήνωρ, Πέλωρος, Οὐδαῖος, and 'Εχίων.

415. *And justice, his near kinswoman, makes him her champion.* Justice is said to be ὁμαίμων, because Melanippus was αἰσχρῶν ἀργός, vs. 406.

419. Construe, τρέμω δ' ὑπὲρ φίλων, αἰμ. μ. ὀλ. ἰδέσθαι, i.e. *ne videam.*

423. 'Ηλέκτραισιν. So called from Electra, the sister of Cadmus; or the daughter of Atlas and mother of Harmonia, who was the wife of Cadmus.

429. Ἔριν, the lightning is probably meant. So Eur. Cycl.

328. *πέπλον κρούει, Διὸς βρονταῖσιν εἰς ἔριν κτυπῶν.* This certainly agrees with the popular accounts of the fate of Capaneus.

433. The construction is simpler in Bacch. 733, *θύρσοις διὰ χερῶν ὡπλισμέναι.* For *διὰ χερῶν* see vs. 513.

438. *ἀνδράσιν.* Jelf, § 597, *obs.* 1.

437. *ἀνὴρ* is emphatic, as in vs. 505 and 518.

454. *πωλικῶν ἑδωλίων, maiden abodes.* Ἑδώλια are properly *τὰ τῆς νεὼς ζυγὰ, ἐφ' ὧν οἱ ἐρέσσοντες καθέζονται*: see Aj. 1277; Hel. 1571. In Choeph. 71, we have *νυμφικὰ ἑδώλια.* On the metaphorical use of *πῶλος* for a virgin, see Monk on Hipp. 548.

458. We must not confound Eteoklus, on the Argive side, with Eteokles, the brother of Polynices.

461. *ἐν ἀμπ. ἐμβρ. fuming in their trappings*

463. *φιμοὶ, mouth-pieces, capistra.*

466. *κλιμ. πρ. στείχει, is climbing,* or *ascending the steps.* See Jelf, § 558, 1.

472. *τῳ.* Œd. Tyr. 80. *εἰ γὰρ ἐν τύχῃ γέ τῳ Σωτῆρι βαίη.*

477. *τροφεῖα, the return for nurture, τὰ ὀφειλόμενα τοῖς τροφεῦσι γέρα.*

478. *δύ' ἄνδρε,* i.e. Eteoklus and the warrior emblazoned on his shield.

480. *Vaunt thee of another,* i.e., tell me of another of these *boasters; λέγε ἄλλον κομπώδη,* Schol.

486. *the gate near the image of Minerva Onca.*

487. Ἵππ. σχῆμα. Jelf, § 442, *e.*

489. ἅλω πολλὴν, *his vast disk*, whence our word "halo."

491. σηματουργὸς, *designer.*

494. πυρὸς κάσιν. There is a still harsher metaphor in Ag. 494.

495, 6. *And the circular cavity of the hollow-bellied shield hath been made further solid with coils of serpents.*

497. αὐτὸς δ' ἐπηλάλαξεν, *of himself*, of his own accord, before the signal had been given, *he raised the war-shout* ἀλαλά. See Pers. 390.

498. φόβον βλέπων. Jelf, § 554.

508. Mercury is mentioned as being the deity who presided over any sudden or unexpected advantages. Hence ἑρμαῖος, *lucky*, in Eum. 947.

513. φλέγων, *flashing.*

517, 18. These verses are found inverted in most MSS. and early editions, and Paley seems right in retaining the old arrangement. If, however, we follow the present one, we must consider that "Eteocles ventures to pronounce more positively that Jupiter will assist Hyperbius; εἰκὸς πράξειν must be coupled with γένοιτ' ἂν Ζεὺς, and the slight uncertainty of the future signification of γένοιτ' ἂν must be considered equivalent to the uncertainty of εἰκός." Griffiths.

525. ἰάψεν. On the use of an active for a middle verb, see Pers. 199, 468, 1028, 1060, and Matth. Gr. Gr. § 496, 5.

[illegible] ἐν [illegible]

[illegible] φιμ[illegible]

[illegible] κλιμ[illegible]

See Jelf, § [illegible]

472. τῳ. [illegible]

βαίν.

, translate: *and going up to thy brother, the nices, he casts his eye aloft, and at last, re- dividing his name into syllables, he calls to* reading ἐξυπτιάζων ὄνομα, which Griffiths ght mean "*turning over on its back, exposing he name of Polynices,*" seems hopelessly absurd, e gloss of the Scholiast, ἀναπτύσσων, ἐτυμολο- arly belongs to ἐνδατούμενος in the next line. better MSS. we cannot hope to arrive at cer-

ατούμενος, i.e. by saying Πολύνεικες πολυνεικές, ing upon both syllables. Cf. Phœn. 636. ἀληθῶς Πολυνείκη πατὴρ ἔθετό σοι θείᾳ προνοίᾳ, νεικέων υμον.

εθυστέροις, *to posterity.*

πηγὴν, i.e. τὰ δάκρυα τῆς πατρίδος ποία παύσει τιμωρίας hol.

. Pind. Ol. vi. 21. κατὰ γαῖ' αὐτόν τέ νιν καὶ φαιδίμας ππους ἔμαρψεν.

3. καρπούμενος, *reaping* or *enjoying the fruits.*

97. συναλλάσσοντος, *associating with.* For the genitive after φεῦ cf. Jelf, § 489.

601. This verse has been condemned as spurious by almost all the editors since Porson, but I cannot help thinking it every way worthy of Æschylus. Render, with Paley; *the field of infatuation has death produced from it as its fruit,* or, *yields death as its produce.*

603. θερμοῖς, *hot-headed, headstrong.*

Μακρὰν signifies *distant,* (as in Prom. 814, τὴν μακρὰν

533. ἀνδρόπαις ἀντρ. *a strigling warrior.*

536. παρθένων, a pun upon his name, Parthenopæus.

541. προσαεικηχανημενην, *secured to it.*

542. ἔκκρουστον, *beaten out, embossed, in relief.*

544. ἀνδρὶ τῷδε. Parthenopæus. It *might*, however, refer to the figure on the shield: but this seems somewhat forced.

545. καπηλεύσειν μάχην, *that he will not retail battle.* i.e. *that he will fight by wholesale.* Κάπηλος originally signifies a small trader, especially a *tavern keeper*, or *wine seller*, and hence a *cheat.*

548. ἐκτίνων καλὰς τροφὰς, *repaying* or *making payment for his fair nurture.* See vs. 477. τροφεῖα is the price of τροφή.

551-2. These verses should, I think, change places, as Paley has suggested. On αὐτοῖς κομπάσμασιν see Prom. 221.

556-7. *Who will not allow a tongue, without deeds* (on ἔργῳ, cf. Eum. 500; Hipp. 1107; Ær. 160). *flowing within our gates, to foster mischief.*

559. εἰσαρεῖψαι, *to pass within the city.*

560. *which from the outside will blame him who bears it within.*

565. πλοῦσιον is Hermann's correction of the old reading πλόον. I prefer πλόειν, with Paley.

[illegible]. Jelf, § 583, 35.

[illegible] stands in Dindorf's text, from Blomfield's

emendation, translate: *and going up to thy brother, the mighty Polynices, he casts his eye aloft, and at last, reproachfully dividing his name into syllables, he calls to him.* The reading ἐξυπτιάζων ὄνομα, which Griffiths thinks might mean "*turning over on its back, exposing to view, the name of Polynices,*" seems hopelessly absurd, while the gloss of the Scholiast, ἀναπτύσσων, ἐτυμολογῶν, clearly belongs to ἐνδατούμενος in the next line. Without better MSS. we cannot hope to arrive at certainty.

578. ἐνδατούμενος, i.e. by saying Πολύνεικες πολυνεικές, dwelling upon both syllables. Cf. Phœn. 636. ἀληθῶς ὄνομα Πολυνείκη πατὴρ ἔθετό σοι θείᾳ προνοίᾳ, νεικέων ἐπώνυμον.

581. μεθυστέροις, *to posterity.*

584. πηγὴν, i.e. τὰ δάκρυα τῆς πατρίδος ποία παύσει τιμωρίας Schol.

588. Pind. Ol. vi. 21. κατὰ γαῖ' αὐτόν τέ νιν καὶ φαιδίμας ἵππους ἔμαρψεν.

593. καρπούμενος, *reaping* or *enjoying the fruits.*

597. συναλλάσσοντος, *associating with.* For the genitive after φεῦ cf. Jelf, § 489.

601. This verse has been condemned as spurious by almost all the editors since Porson, but I cannot help thinking it every way worthy of Æschylus. Render, with Paley; *the field of infatuation has death produced from it as its fruit,* or, *yields death as its produce.*

603. θερμοῖς, *hot-headed, headstrong.*

613. Μακρὰν signifies *distant,* (as in Prom. 814, τὴν μακρὰν

ἀποικίαν), τὴν μακρὰν πόλιν, *the distant city*, the city of the grave: and the line may be rendered, *while they are extending their march* (or *directing their expedition*) *to reach*, not as they hope the city of Thebes, but *the far off city* of the dead. Paley thinks that τὴν μακρὰν should be taken both with πομπὴν and πόλιν. Dindorf, as usual, would omit the line altogether.

623. *And he is not slow of hand to snatch his spear, made naked from his left hand;* for, as Bl. observes, when the spear was not in use, it was held in the left hand, under the shield.

633. ἀρᾶται...τύχας. Jelf, § 566, 2.

634, 5. Griffiths observes: "These two lines are part of the prayer; *that having mounted on the towers and been proclaimed* king *to the land, having shouted over it the pæan of capture, he may meet with thee.* Those who have not observed that in Greek the subject of the infinitive mood, when it is the same with the subject of the preceding finite verb, is also in the same case, may have the rule well illustrated by Hipp. 56, where two constructions are used, οὐ γὰρ οἶδ' ἀνεφγμένας πύλας Ἅιδου φάος τε λοίσθιον βλέπων τόδε: see Matth. Gr. Gr. § 536."

641. The Homeric adjective πάγχυ is not found elsewhere in the tragedians.

647. κατάξω is properly used of *bringing back an exile to his country.* The exile himself is said κατέρχεσθαι, κατιέναι, κατάγεσθαι. See vss. 660, 992; Ag. 1283; Eum. 462; Choeph. 3, and Ran. 1165.

648. ἐπιστροφάς, *range, possession.*

664-6. In these lines the three first ages of man are described.

667. The absence of a negative particle with the second verb *κατηξιώσατο*, which is negatived quite as much as the first, is very extraordinary: see Matth. § 609, p. 1080.

668. *κακουχίᾳ*: *κακώσει*=*τὸ ὑπὸ κακῶν ἔχεσθαι*, Paley, who quotes Plato, Rep. x. § 12. *ἢ πόλεις προδόντες ἢ στρατόπεδα καὶ εἰς δουλείας ἐμβεβληκότες, ἤ τινος ἄλλης κάκουχίας μεταίτιοι.*

676. *προβλήματα*. The plural may be accounted for by supposing his breastplate to be meant as well as his shield. Griffiths.

678. *Similar in temper to him of whom thou dost most severely speak.* The expression *αὐδῶν κακὰ* occurs in Hipp. 582.

681. "We find also a subst. and partic. in nom. where we should expect a gen. absolute, so that it appears to be a nom. absolute. This nom. is considered as the subject of a verb implied in the form; *the real agent* or *patient* of the verbal notion is brought forward in the sentence." Jelf, § 708, 1. See Wordsw. § 128; Elmsley on Œd. T. 60.

686. *τί μέμονας*; *why art thou eager?* From *μάω* come *μέμαα* and *μέμονα*, two forms analogous to *γέγαα* and *γέγονα*. See Matth. § 243.

687-8. *Let not Até, full of wrath, raging with the spear, hurry thee away.* So Etym. M. *Ἐγχείμαργος, μαινόμενος τῷ δόρατι.*

690. *κατ' οὖρον*. *Οὖρος* is *a fair wind*, literally *ventus a puppi, right aft*; see Odys. E. 167, *πέμψω δέ τοι οὖρον ὄπισθεν*: and hence *οὔριος* in Choeph. 814. and Æsch. Suppl. 594. The phrase *κατ' οὖρον* then is nearly equi-

valent to *secundo flumine:* it occurs again in vs. 854; Pers. 481; Trach. 468. The expression here, however, shews despair, and a resolution to let matters take their own course.

692. *ὠμοδακῆς, biting to the quick.*

693. There seems to be a slight mixture of construction. *αἵματος* depending partly upon *κάρπος* implied in *πικρόκαρπον*, partly upon *ἀνδροκτασίαν*, *ἀνδροκτ. αἵμ.* being *the slaughter of a man, by which his blood is shed.* *Ἀνδροκτάσια* is an Homeric word, the infinitive *τελεῖν* after *προσιζάνει.* Eum. 630, *μένω δ' ἀκοῦσαι*: Œd. Col. 12, *μανθάνειν ἥκομεν*: Æn. i. 527, populare Penates venimus. But Paley defends the shortening of the last syllable of *τέλειἄ*, by such examples as *Διομήδεια ἀνάγκη*, Eccles. 1029, or *Ἑκτόρεια χεὶρ*, Rhes. 762.

696. *ξηροῖς ἀκλαύστοις ὄμμασιν.* Orest. 389, *δεινὸν δὲ λεύσσεις ὀμμάτων ξηραῖς κόραις* (which Blomfield interprets, "*Thou hast no speculation in those eyes Which thou dost glare with*"); Hor. Od. i. 3, 18, Qui siccis oculis monstra natantia—vidit.

697. Because Eteocles was to conquer his adversary before his own death took place.

699. *κύρησας* with an accusative. Cf. Jelf, § 576, 2.

703. *The only offering regarded by them is that of our deaths.* (Paley).

704. *σαίνοιμεν.* See vs. 383.

711. πατρ. χ. δατήριοι. A bitter irony, alluding to the *curse invoked* by Œdipus, that his sons might divide *their inheritance* with the sword.

713. ἄνη is a rare substantive = τελείωσις, ἄνυσις, πρᾶξις.

716. νίκην κακὴν, *victoria qua quis vincitur.* Eum. 863. ὁποῖα νίκης μὴ κακῆς ἐπίσκοπα; Ag. 915; Aj. 1353. It is said of one who, at the persuasion of another, changes his own opinion for the better. Paley.

722. εὐκταίαν, *invoked.* It bears various other meanings in vs. 840; Ag. 1387; Suppl. 632; Trach. 239.

727. *And the Chalybian stranger, emigrant from Scythia, is apportioning their shares.* This noble impersonation of σίδηρος is repeated in vs. 941.

730. χρηματοδαίτας πικρός. See vs. 711.

732. Cf. vss. 818 and 949; Œd. Col. 789, ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς Χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον. The idea is ludicrously expressed in Eccles. 592; Plut. 556.

διαπήλας, *having allotted.* See vs. 55.

ὁπόσαν καὶ φθιμένοισιν κατέχειν, *as much as men could retain, or tenant, even in* (or *after*) *death.*

736. χθονία is very doubtful, for a Cretic is required by the antistrophe. Paley conjectures πατρία, which is borne out by the note of the Scholiast.

742. παλαιγενῆ παρβασίαν, *the ancient transgression of the family;* that is, the disobedience of Laius, as stated in the following lines. In the same manner throughout the Orestea all the miseries and horrors of that family are traced up to the atrocious Thyestean banquet; see Agam. 1217—1223, 1500—1503, Choeph. 1068. For παρβασίαν, the MSS. and early editions have παραβασίαν or παραβασίαν: the emendation was made by Porson. So too the corrections παρβάταν in Eum. 553, and πα

βατὸς in Æsch. Suppl. 1049. Griffiths. See Matt
§ 38.

743. *ὠκύποινον, speedily avenged;* namely, upon Lai
himself. *But nevertheless vengeance lingers even to t
third generation: οὐδ' ἀπαλλάσσει γενέαν γένος,* Anti
596.

750. The words *ἐκ φίλων* may be either taken immediate
with *ἀβουλίαις*, as *ὑπ' ἀλλήλων* with *φόνῳ* in vs. 821,
with *κρατηθεὶς*, *ἀβουλίαις* being closely united with *ἐγ
νατο.* Paley, however, would read *ἀβουλίας.*

753. Blomfield points out the construction of this sentenc
*ἔτλα σπείρας ῥίζαν αἱματόεσσαν πρὸς ἄρουραν μὴ ἀγνὰ
ἵν' ἐτράφη.*

756. *Infatuation drew together the demented pair.* Ore
823, *τὸ δ' αὖ κακουργεῖν ἀσέβεια μαινολὶς Κακοφρόνων
ἀνδρῶν παράνοια. Φρενώλης* occurs nowhere else.

758. *And as it were a sea of troubles brings on one bill
that subsides, and rears another triply cloven.* Æschyl
should have written *ἄλλο δ' ἀειρόμενον,* but he preferr
varying the construction. See Arnold on Thucyd.
36; Eur. Bacch. 1131. *ἦν δὲ πᾶσ' ὁμοῦ βοὴ, ὁ μ
στενάζων, ὅσον ἐτύγχανεν πνέων, αἱ δ' ἠλάλαζον.* Pale

760. *τρίχαλον, triply-cleft.* It is properly applied to t
hoofs of animals, but here seems to be equivalent
τρικυμία in Prom. 1015. We might also render it, *thre
crested,* with Griffiths.

762, 3. *But betwixt it and us there stretches a fence at sm
interval, a tower in width* alone. For *δι' ὀλίγου,* wi
which *διαστήματος* is to be supplied, see Matth. § 580,
I should nevertheless prefer *ἀλκὰν* with one MS. S
however Linwood's Lex. *τείνει.*

767. καταλλαγαὶ is in apposition with ἀραὶ in the preceding line.

768. *And deeds of destruction when they occur do not pass by*, i.e. do not take place without some consequences ensuing. παρέρχεται metaphorically refers to the passing by of a wave, as in Ovid: *nec quæ præteriit iterum revocabitur unda.* For πέλεσθαι cf. Ag. 255; Eum. 149, 199; Suppl. 123, 810.

769. πρόπρυμνα, adverbially, *forth from the poop, astern.* ἐκβολὰν, *jacturam;* a word which is derived from *jacio*, and signifies in the first instance a throwing overboard of goods in a storm in order to lighten the vessel and save what remains: see Aristot. Eth. iii. 1; Acts xxvii. 18, 38.

771. ἄγαν παχυνθεὶς, *too thickly stowed.*

774. ὁ πολύβοτός τ' αἰὼν βροτῶν. The first Scholiast explains this by πάντες οἱ ἄνθρωποι, i.e. ἡ ζωὴ καὶ ὁ βίος τῶν ἀνθρώπων ὁ πολύβοτος καὶ ὁ πολλοὺς τρέφων, making αἰὼν equivalent to ζωὴ or βίος. Cf. Prom. 862. Hephæstion quotes πολύβωτον Σέριφον from Cratinus. In Il. i. 154, 296, πολυβοῦται is an epithet of ἄνδρες, *men abounding in herds.*

777. κῆρ', i.e. the Sphinx.

778. ἀρτίφρων, *sensible, aware of*

783. κρεισσοτέκνων is probably a corrupt word. Hermann writes κυρσοτέκνων, i.e. *the eyes with which he was about to meet* or *behold his children.*

784. πλάγχθη, without a preposition; as in Rhes. 283; Troad. 635; compare Œd. Tyr. 1268-79.

785. *And upon his children he inflicted* (see Linwood)

curses, wrathful on account of their bringing up, i. e. on account of his having begotten them in incest. Some read ἐπίκοτος τροφᾶς, implying that Œdipus was wrathful against his sons for having refused him due support. See Schol. on Œd. Col. 1375, who however makes their conduct a mistake scarcely important enough to justify so direful an exercise of paternal vindictiveness.

789. Observe the tmesis for διαλαχεῖν, and cf. Phœn. 67. ἀρὰς ἀρᾶται παῖσιν ἀνοσιωτάτας θηκτῷ σιδήρῳ δῶμα διαλαχεῖν τόδε.

791. καμψίπους, *swift, moving quickly, pernix.*

792. μητέρων τεθρ. *mother-bred*, i. e. *virgins.* Paley takes it as = μητέρων θρέμματα. Cf. Jelf, § 483, 3.

796. ἄντλον, *sentinam.* The sense is: *the city, amidst the many buffets of the surge, has not been compelled to pump out the bilge-water*, i. e. *has not leaked*, or given way to the attack of the enemy. With ἐν εὐδίᾳ, we must supply ἔστι.

800. Apollo is styled Ἑβδομαγέτης, because it was to him that the number seven was especially sacred. On the seventh day of the month Munychion he destroyed the Python; on the seventh of Thargelion, according to Delian tradition, he was born; and the seventh day of many, if not of all, of the months in the year was consecrated to him. See Müller's *Dorians*, b. ii. ch. 8, §§ 3, 4, 5; vol. i. pp. 346—350.

809. The preceding words, μάντις εἰμὶ τῶν κακῶν may signify either *my forebodings of evil are fulfilled*, or *I can divine the evils you have to tell.* The latter is the sense *which the messenger* takes, and he replies accordingly,

But here there is no need of divination, they are unquestionably stretched in dust. Griffiths.

810. "Οὖν is often used in a dialogue to express a wish for, as in a question which is meant to elicit further information: Æsch. Choeph. 171, πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω: Soph. Phil. 568, and in the present passage." Jelf, § 737, 6.

Ὅμως refers to βαρέα. The Chorus begins to interrupt by a question, *Came they even that far?* and then checking its inclination to guess, adds, *but tell however thy tidings, grievous indeed, yet tell them.* Griffiths.

811. ἄγαν, *too surely.*

815. Πόλιν is governed by χαίρειν: see Matth. § 414, 12; quotes Aj. 136, σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω, and Hipp. 1339.

822. Observe that μεγάλε, except when quoted from this place, is found nowhere else.

828. ἀτέκνους. All the tragic writers, at least in their extant plays, speak of the two brothers as dying childless: see vss. 955, 1056, Antig. 170—174; Phœn. 757—762, 1586. And yet Thersander, the son of Polynices, is mentioned in Pind. Ol. ii. 76; Herod. iv. 147, vi. 52; and Laodamas, the son of Eteocles, who was himself king of Thebes, in Herod. v. 61. Griffiths.

833. Γένεος Οἰδίπου τ' ἀρὰ. If this reading be correct, it must refer not only to the curse imprecated by Œdipus upon his sons, but likewise to the ancient curse by which the whole house of the Labdacidæ was originally devoted to destruction. Cf. Phœn. 1605, where Œdipus says: ἀρὰς παραλαβὼν Λαΐου καὶ παισὶ δούς, which the Scholiast

explains to be the curse originally brought by Pelops upon the whole race. See in vs. 911.

840. *It hath wrought its end and failed not.* Schol. αἱ βουλαὶ δὲ τοῦ Λαΐου διῆλθον καὶ διεπληρώθησαν.

847. οὐ λόγῳ. Prom. 1080, ἔργῳ κοὐκ ἔτι μύθῳ. As these words are uttered, the procession begins to appear with the bodies of the two brothers, followed at vs. 861, by the sisters Antigone and Ismene.

848. προὔπτος, *open to sight.* Photius, πρόοπτον· τὸ προορώμενον καὶ προφανές· οἷον τὸ προκείμενον πρὸ τῶν ἀφθαλμῶν. See Œd. Col. 1439.

849. *Double are our sorrows, double are the horrors of them who have been slaughtered by each other's hand, doubly shared are these consummated sufferings.*

854. In this extraordinary metaphor the wind is represented by sighs, and the oars by hands beating the head and breast. Κατ' οὖρον γόων, *before the breeze of sighs:* see note on vs. 690. Griffiths. Translate with Paley, *But with the gale of lamentations ply about your heads the quick oar-stroke of your hands in funeral procession, which ever though Acheron makes to pass that ship, &c.*

857. μελάγκροκον. This alludes to the story of the vessel which used to be sent to Delos as a thank-offering for the deliverance from the Minotaur. The victims sent to Crete used *black sails* to their vessel, in token of their anticipated fate. See Dict. of Myth. Art. Theseus.

859. ἀστιβῆ, πόλλωνι. A very bold expression, meaning, according to Paley, *quæ non escenditur in gratiam Apollinus,* i. e. which is not going to Delos. θεωρὶς is generally applied to the ship sent to Delos on the occasion

mentioned in the last note, (cf. Plato Phæd. p. 58, a.) but it is also used of any vessel δι' ἧς πεμπόμενοι ἐπὶ τὰς θυσίας τὰς ἀποδήμους ὑπὲρ τῆς πατρίδος, ἢ καὶ ἐπὶ τοὺς ἱεροὺς ἀγῶνας καὶ ἄλλας πανηγύρεις οἱ θεωροὶ ἐστέλλοντο, καὶ εἰς χρηστηρία (Suidas). The *negative* epithets applied to it in the present passage partly serve to shew that it is used in a general sense, for any ship whatever, and partly that Charon's boat is meant. In the next line πάνδοκον, as well as ἀφανῆ, must be taken with χέρσον. It is, however, possible that ἀστιβῆ 'πόλλωνι, may mean *sunless, destitute of light*, in reference to Hades being naturally hateful to the God of light. Indeed, there seems some difficulty in taking ἀστιβὴς as = ἄστειπτος.

863. οὐκ ἀμφιβόλως, *equally.*

866. πρότερον φήμης, *before they speak.*

871. *Who wear a girdle*, a bold periphrase for γυναῖκες. Cf. 842, 1030; and for the meaning, 712, πιθοῦ γυναιξί. ἀτρύμονες, *not to be subdued by.*

875. φίλων ἄπιστοι, *not to be persuaded by friends.*

892. ἀντιφόνων, *murder-requiting.*

894. Πληγὴν may be understood with διανταίαν, as in Agam. 1345, δευτέραν πεπληγμένος, Choeph. 640, τὸ δ' ἄγχι πλευμόνων ξίφος Διανταίαν ὀξυπευκὲς οὐτᾷ. The construction is the same as in Agam. 1343, πέπληγμαι καιρίαν πληγήν.

903. ἐπιγόνοις. Perhaps this word alludes to the war of the Epigoni, specially so called, the issue of which is stated in Eur. Suppl. 1213—1226.

909. Schol. ἀλλὰ μέμψις καὶ ὄνειδος τῷ διαλλακτῆρι αὐτῶν

σιδήρῳ. In the next line, εὔχαρις is a somewhat doubtful correction for ἐπίχαρις, which Paley renders: *nec mutuo beneficio fuit hoc bellum*, referring to Donaldson's *New Cratylus*, p. 365 and 219. So the Schol. ὡς οὐδετέρῳ χαρισαμένῳ, ἀλλ' ἀνελόντι καὶ τοὺς δύο. For the double dative, see Jelf, § 611, *obs.*

914. They are to share, not the κτήματα, but the τάφοι, of their fathers. Griffiths.

920. For the genitive, see Jelf, § 481.

923. πολλὰ, *scil.* κακά.

939. ζόα, *life-blood.*

940. A play on the word ὅμαιμοι, i. e. *of one blood* (by kindred), and shedding *each other's blood.*

942. Cf. 728, 817.

950. σώματι. Cf. vs. 732 and 818. Render, *and beneath their bodies* (σώματι for σώμασι) *shall be a fathomless wealth of earth.*

951. *Alas! ye that have made your houses bloom with many a woe. And at its fall these curses raised the shout of triumph in shrill strain, when the race* (of Laius) *had been put to flight in utter rout.*

973. Τάδε may either be said by Antigone of Polynices, while τοῖον refers to Eteocles; or τάδε may signify *our affliction;* and τοῖον that of the brothers. Griffiths.

975—977. These words are perhaps not uttered by the Chorus, but by both the sisters together: so likewise vss. 987—989.

980. οὐδ' ἵκετο, *nor yet did he effect his return, but he came*

not. Polynices is described by the sisters as having given the first mortal wound.

982. *ἐνόσφισε, cut off.*

1005. *δοκοῦντα καὶ δόξαντα, things that seem fit and have been agreed upon.*

1007. *ἐπ' εὐνοίᾳ χθονὸς, upon (in consequence of) his affection for the land.*

1010. *And being pure in regard to the sacred rites of his country, blameless hath he fallen, &c.* Cf. Matth. § 339.

1013. *νεκρὸς, a corpse,* is always masculine.

1017. *ἄγος—θεῶν πατρῴων.* Thuc. i. 126, *τὸ ἄγος ἐλαύνειν τῆς θεοῦ,* 128, *τὸ τῆς Χαλκιοίκου ἄγος.* The word *ἄγος, pollution,* occurs in Choeph. 155; Eum. 168; Æsch. Suppl. 375; Œd. Tyr. 1426.

1019. *ᾕρει, attempted to take.* Cf. Matth. § 497, *c.* Jelf, § 398, 2.

1024. *ἄτιμον ἐκφορᾶς.* Matth. § 339; Jelf, § 529, *obs.* 3.

1028. More usually *κίνδυνον ἀναρρίπτειν.* The Scholiast explains it: *εἰς κίνδυνον ἐμβαλῶ ἐμαυτήν.* Scholfield quotes from Herod. v. 49, *μάχας ἀναβαλλομένους, hazarding battles,* which seems scarcely a case in point. For the nominative see Jelf, § 689, *obs.*

1030. *ἄπιστον = ἀπειθῆ,* as in vs. 842.

1031. Cf. Prom. 39, and note.

1041. "Where there's a will, there's a way."

1042. *πόλιν βιάζεσθαι,* i. e. to act *βίᾳ,* or *πρὸς βίαν πόλεως.*

1045. *τράχυν', make it as hard as thou wilt.* Antigone plays upon the herald's words.

thage: Milites *discucurrerunt;—rapinis* nullus ante modus fuit, quam omnia—egessere.

355. Equivalent to πλεῖον ἔχειν ἐπιθυμοῦντες.

363. καινοπήμονες. Jelf, § 579, 2.

365. The whole passage is so corrupt, as to be scarcely intelligible. See Dindorf. Paley construes thus: καινοπήμονες εἰσι, ὡς δυσμένους ἀνδρὸς ὑπερτέρου ὄντος καὶ εὐτυχοῦντος εὐνάν, taking εὐτυχεῖν τι as = *in aliqua re felicem esse.*

371. χνόας, *the joints on which the feet play.* L. and S.

372. "Καὶ μὴν is used in enumerations [as in Pers. 993], or when something new, not yet remarked, is to be mentioned [as in vs. 245], especially in the tragic writers, when a new person is announced." Matth. § 605.

374. οὐκ ἀπαρτίζει, *and haste does not allow him to make equal steps.* (Linwood). So the gl. εὐθετεῖ, ἄρτιον ποιεῖ.

378. Sir William Gell places the Ismenus at the distance of three minutes' walk from a gate at the N. E. of Thebes, which was nearly the position of the gate of Prœtus: see note on vs. 527.

379. ὁ μάντις: Amphiaraus.

382. θείνει, *lashes on, incites, provokes, saying that he is crouching to both death and battle out of cowardice.*
Σαίνειν, lit. *to wag the tail* as a dog, here = *blandiendo avertere conari, artfully to decline.*

385. τῷ. Jelf, § 414, 5.

391. ἀλόων, *chafing.*

394. *βοὴν . . ὁρμαίνει.* Jelf, § 551, 1.

400. *And as to this night.* On the accus. cf. Matth. § 427, *obs.* 3.

402. *It may perhaps prove a prophet in conceit,* or, *the conceit may prove a prophet;* i.e. this representation of night may end in the night of death. The MSS. and older editions have either *ἡ 'νοία* or *ἡ ἀνοία,* which must of course relate to Tydeus, *his folly.* *Ἡ ἐννοία* may signify *the thought, the device; the thought perhaps might prove ominous to a certain person.*

403. The use of *εἰ γὰρ* here with *πέσοι* shews how those two particles acquired the force of *utinam, Oh that,* with an optative mood. See vs. 550.

405, 406. *γένοιτ' ἂν—καὶ μαντεύσεται.* See Matth. § 515, *d, β.*

411. *κακὸς, cowardly.*

412. The names of the five who survived the fraternal war were, according to Pausanias, *Χθόνιος, Ὑπερήνωρ, Πέλωρος, Οὐδαῖος,* and *Ἐχίων.*

415. *And justice, his near kinswoman, makes him her champion.* Justice is said to be *ὁμαίμων,* because Melanippus was *αἰσχρῶν ἀργός,* vs. 406.

419. Construe, *τρέμω δ' ὑπὲρ φίλων, αἱμ. μ. ὁλ. ἰδέσθαι,* i.e. *ne videam.*

423. *Ἠλέκτραισιν.* So called from Electra, the sister of Cadmus; or the daughter of Atlas and mother of Harmonia, who was the wife of Cadmus.

429. *Ἔοιν,* the lightning is probably meant. So Eur. Cycl.

323. *πέπλον κρούει, Διὸς βρονταῖσιν εἰς ἔριν κτυπῶν.* This certainly agrees with the popular accounts of the fate of Capaneus.

433. The construction is simpler in Bacch. 733, *θύρσοις διὰ χερῶν ὡπλισμέναι.* For *διὰ χερῶν* see vs. 513.

438. *ἀνδράσιν.* Jelf, § 597, *obs.* 1.

437. *ἀνὴρ* is emphatic, as in vs. 505 and 518.

454. *πωλικῶν ἑδωλίων, maiden abodes.* Ἑδώλια are properly *τὰ τῆς νεώς ζυγὰ, ἐφ' ὧν οἱ ἐρέσσοντες καθέζονται*: see Aj. 1277; Hel. 1571. In Choeph. 71, we have *νυμφικὰ ἑδώλια.* On the metaphorical use of *πῶλος* for a virgin, see Monk on Hipp. 548.

458. We must not confound Eteoklus, on the Argive side, with Eteokles, the brother of Polynices.

461. *ἐν ἀμπ. ἐμβρ. fuming in their trappings*

463. *φιμοὶ, mouth-pieces, capistra.*

466. *κλιμ. πρ. στείχει, is climbing,* or *ascending the steps.* See Jelf, § 558, 1.

472. *τῳ.* Œd. Tyr. 80. *εἰ γὰρ ἐν τύχῃ γέ τῳ Σωτῆρι βαίη.*

477. *τροφεῖα, the return for nurture, τὰ ὀφειλόμενα τοῖς τροφεῦσι γέρα.*

478. *δύ' ἄνδρε,* i.e. Eteoklus and the warrior emblazoned on his shield.

480. *Vaunt thee of another,* i.e., tell me of another of these boasters; *λέγε ἄλλον κομπώδη,* Schol.

486. *the gate near the image of Minerva Onca.*

487. Ἱππ. σχῆμα. Jelf, § 442, *e.*

489. ἅλω πολλὴν, *his vast disk*, whence our word "halo."

491. σηματουργὸς, *designer.*

494. πυρὸς κάσιν. There is a still harsher metaphor in Ag. 494.

495, 6. *And the circular cavity of the hollow-bellied shield hath been made further solid with coils of serpents.*

497. αὐτὸς δ' ἐπηλάλαξεν, *of himself*, of his own accord, before the signal had been given, *he raised the war-shout* ἀλαλά. See Pers. 390.

498. φόβον βλέπων. Jelf, § 554.

508. Mercury is mentioned as being the deity who presided over any sudden or unexpected advantages. Hence ἑρμαῖος, *lucky*, in Eum. 947.

513. φλέγων, *flashing.*

517, 18. These verses are found inverted in most MSS. and early editions, and Paley seems right in retaining the old arrangement. If, however, we follow the present one, we must consider that "Eteocles ventures to pronounce more positively that Jupiter will assist Hyperbius; εἰκὸς πράξειν must be coupled with γένοιτ' ἂν Ζεὺς, and the slight uncertainty of the future signification of γένοιτ' ἂν must be considered equivalent to the uncertainty of εἰκός." Griffiths.

525. ἰάψεν. On the use of an active for a middle verb, see Pers. 199, 468, 1028, 1060, and Matth. Gr. Gr. § 496, 5.

533. ἀνδρόπαις ἀνὴρ, *a stripling warrior.*

536. παρθένων, a pun upon his name, Parthenopæus.

541. προσμεμηχανημένην, *secured to it.*

542. ἔκκρουστον, *beaten out, embossed, in relief.*

544. ἀνδρί τῷδε, Parthenopæus. It *might*, however, re to the figure on the shield; but this seems somew forced.

545. καπηλεύσειν μάχην, *that he will not retail battle, that he will fight by wholesale.* Κάπηλος originally s nifies a small trader, especially a *tavern keeper*, or *u seller*, and hence a *cheat.*

548. ἐκτίνων καλὰς τροφὰς, *repaying* or *making payment his fair nurture.* See vs. 477. τροφεῖα is the price τροφή.

551-2. These verses should, I think, change places, Paley has suggested. On αὐτοῖς κομπάσμασιν see Pr 221.

556-7. *Who will not allow a tongue, without deeds* ἔργμα, cf. Eum. 500; Hipp. 1107; Ær. 160), *flou within our gates, to foster mischief.*

558. εἴ[illegible] αμεῖψαι, *to pass within the city.*

560. w[illegible] *hich from the outside will blame him who bea with[illegible] sin.*

565. κ[illegible] κλυούσα is Hermann's correction of the old rea κλύ[illegible] [illegible]λύων. I prefer κλύειν, with Paley.

71. [illegible] -Α. βάζει. Jelf, § 583, 35.

-Γ [illegible] 7. As it now stands in Dindorf's text, from Blom

emendation, translate: *and going up to thy brother, the mighty Polynices, he casts his eye aloft, and at last, reproachfully dividing his name into syllables, he calls to him.* The reading ἐξυπτιάζων ὄνομα, which Griffiths thinks might mean "*turning over on its back, exposing to view, the name of Polynices,*" seems hopelessly absurd, while the gloss of the Scholiast, ἀναπτύσσων, ἐτυμολογῶν, clearly belongs to ἐνδατούμενος in the next line. Without better MSS. we cannot hope to arrive at certainty.

578. ἐνδατούμενος, i. e. by saying Πολύνεικες πολυνεικές, dwelling upon both syllables. Cf. Phœn. 636. ἀληθῶς ὄνομα Πολυνείκη πατὴρ ἔθετό σοι θείᾳ προνοίᾳ, νεικέων ἐπώνυμον.

581. μεθυστέροις, *to posterity.*

584. πηγὴν, i.e. τὰ δάκρυα τῆς πατρίδος ποία παύσει τιμωρίας Schol.

588. Pind. Ol. vi. 21. κατὰ γαῖ' αὐτόν τέ νιν καὶ φαιδίμας ἵππους ἔμαρψεν.

593. καρπούμενος, *reaping* or *enjoying the fruits.*

597. συναλλάσσοντος, *associating with.* For the genitive after φεῦ cf. Jelf, § 489.

601. This verse has been condemned as spurious by almost all the editors since Porson, but I cannot help thinking it every way worthy of Æschylus. Render, with Paley; *the field of infatuation has death produced from it as its fruit,* or, *yields death as its produce.*

603. θερμοῖς, *hot-headed, headstrong.*

613. Μακρὰν signifies *distant,* (as in Prom. 814, τὴν μακρὰν

ἀποικίαν), τὴν μακρὰν πόλιν, *the distant city*, the city of the grave: and the line may be rendered, *while they are extending their march* (or *directing their expedition*) *to reach*, not as they hope the city of Thebes, but *the far off city* of the dead. Paley thinks that τὴν μακρὰν should be taken both with πομπὴν and πόλιν. Dindorf, as usual, would omit the line altogether.

623. *And he is not slow of hand to snatch his spear, made naked from his left hand;* for, as Bl. observes, when the spear was not in use, it was held in the left hand, under the shield.

633. ἀρᾶται...τύχας. Jelf, § 566, 2.

634, 5. Griffiths observes: "These two lines are part of the prayer; *that having mounted on the towers and been proclaimed* king *to the land, having shouted over it the pæan of capture, he may meet with thee.* Those who have not observed that in Greek the subject of the infinitive mood, when it is the same with the subject of the preceding finite verb, is also in the same case, may have the rule well illustrated by Hipp. 56, where two constructions are used, οὐ γὰρ οἶδ' ἀνεφγμένας πύλας Ἅιδου φάος τε λοίσθιον βλέπων τόδε: see Matth. Gr. Gr. § 536."

641. The Homeric adjective πάγχυ is not found elsewhere in the tragedians.

647. κατάξω is properly used of *bringing back an exile to his country.* The exile himself is said κατέρχεσθαι, κατιέναι, κατάγεσθαι. See vss. 660, 992; Ag. 1283; Eum. 462; Choeph. 3, and Ran. 1165.

648. ἐπιστροφάς, range, possession.

664-6. In these lines the three first ages of man are *described.*

667. The absence of a negative particle with the second verb *κατηξιώσατο*, which is negatived quite as much as the first, is very extraordinary: see Matth. § 609, p. 1080.

668. *κακουχίᾳ*: *κακώσει*=*τὸ ὑπὸ κακῶν ἔχεσθαι*, Paley, who quotes Plato, Rep. x. § 12. *ἢ πόλεις προδόντες ἢ στρατόπεδα καὶ εἰς δουλείας ἐμβεβληκότες, ἤ τινος ἄλλης κάκουχίας μεταίτιοι.*

676. *προβλήματα*. The plural may be accounted for by supposing his breastplate to be meant as well as his shield. Griffiths.

678. *Similar in temper to him of whom thou dost most severely speak.* The expression *αὐδῶν κακὰ* occurs in Hipp. 582.

681. "We find also a subst. and partic. in nom. where we should expect a gen. absolute, so that it appears to be a nom. absolute. This nom. is considered as the subject of a verb implied in the form; *the real agent* or *patient* of the verbal notion is brought forward in the sentence." Jelf, § 708, 1. See Wordsw. § 128; Elmsley on Œd. T. 60.

686. *τί μέμονας*; *why art thou eager?* From *μάω* come *μέμαα* and *μέμονα*, two forms analogous to *γέγαα* and *γέγονα*. See Matth. § 243.

687-8. *Let not Até, full of wrath, raging with the spear, hurry thee away.* So Etym. M. *Ἐγχείμαργος, μαινόμενος τῷ δόρατι.*

690. *κατ' οὖρον*. *Οὖρος* is *a fair wind*, literally *ventus a puppi, right aft*; see Odyss. E. 167, *πέμψω δέ τοι οὖρον ὄπισθεν*: and hence *οὔριος* in Choeph. 814. and Æsch. Suppl. 594. The phrase *κατ' οὖρον* then is nearly equ

valent to *secundo flumine:* it occurs again in vs. 854; Pers. 481; Trach. 468. The expression here, however, shews despair, and a resolution to let matters take their own course.

692. *ὠμοδακής, biting to the quick.*

693. There seems to be a slight mixture of construction. *αἵματος* depending partly upon *κάρπος* implied in *πικρόκαρπον*, partly upon *ἀνδροκτασίαν*, *ἀνδροκτ. αἵμ.* being *the slaughter of a man, by which his blood is shed.* Ἀνδροκτάσια is an Homeric word, the infinitive *τελεῖν* after *προσιζάνει.* Eum. 630, *μένω δ' ἀκοῦσαι*: Œd. Col. 12, *μανθάνειν ἥκομεν*: Æn. i. 527, populare Penates venimus. But Paley defends the shortening of the last syllable of *τέλειᾰ*, by such examples as *Διομήδεια ἀνάγκη*, Eccles. 1029, or *Ἑκτόρεια χεὶρ*, Rhes. 762.

696. *ξηροῖς ἀκλαύστοις ὄμμασιν.* Orest. 389, *δεινὸν δὲ λεύσσεις ὀμμάτων ξηραῖς κόραις* (which Blomfield interprets, "*Thou hast no speculation in those eyes Which thou dost glare with*"); Hor. Od. i. 3, 18, Qui siccis oculis monstra natantia—vidit.

697. Because Eteocles was to conquer his adversary before his own death took place.

699. *κύρησας* with an accusative. Cf. Jelf, § 576, 2.

703. *The only offering regarded by them is that of our deaths.* (Paley).

704. *σαίνοιμεν.* See vs. 383.

711. *πατρ. χ. δατήριοι.* A bitter irony, alluding to the curse invoked by Œdipus, that his sons might divide their inheritance with the sword.

713. ἄνη is a rare substantive = τελείωσις, ἄνυσις, πρᾶξις.

716. νίκην κακὴν, *victoria qua quis vincitur.* Eum. 863. ὁποῖα νίκης μὴ κακῆς ἐπίσκοπα; Ag. 915; Aj. 1353. It is said of one who, at the persuasion of another, changes his own opinion for the better. Paley.

722. εὐκταίαν, *invoked.* It bears various other meanings in vs. 840; Ag. 1387; Suppl. 632; Trach. 239.

727. *And the Chalybian stranger, emigrant from Scythia, is apportioning their shares.* This noble impersonation of σίδηρος is repeated in vs. 941.

730. χρηματοδαίτας πικρός. See vs. 711.

732. Cf. vss. 818 and 949; Œd. Col. 789, ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς Χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον. The idea is ludicrously expressed in Eccles. 592; Plut. 556.

διαπήλας, *having allotted.* See vs. 55.

ὁπόσαν καὶ φθιμένοισιν κατέχειν, *as much as men could retain, or tenant, even in* (or *after*) *death.*

736. χθονία is very doubtful, for a Cretic is required by the antistrophe. Paley conjectures πατρία, which is borne out by the note of the Scholiast.

742. παλαιγενῆ παρβασίαν, *the ancient transgression of the family;* that is, the disobedience of Laius, as stated in the following lines. In the same manner throughout the Orestea all the miseries and horrors of that family are traced up to the atrocious Thyestean banquet; see Agam. 1217—1223, 1500—1503, Choeph. 1068. For παρβασίαν, the MSS. and early editions have παραιβασίαν or παραβασίαν: the emendation was made by Porson. So too the corrections παρβάταν in Eum. 553, and παρ-

βατὸς in Æsch. Suppl. 1049. Griffiths. See Mattl § 38.

743. *ὠκίποινον, speedily avenged;* namely, upon Laiu himself. *But nevertheless vengeance lingers even to tl third generation: οὐδ' ἀπαλλάσσει γενέαν γένος,* Anti 596.

750. The words *ἐκ φίλων* may be either taken immediatel with *ἀβουλίαις*, as *ὑπ' ἀλλήλων* with *φόνῳ* in vs. 821, with *κρατηθεὶς, ἀβουλίαις* being closely united with *ἐγε νατο.* Paley, however, would read *ἀβουλίας.*

753. Blomfield points out the construction of this sentence *ἔτλα σπείρας ῥίζαν αἱματόεσσαν πρὸς ἄρουραν μὴ ἁγνὰ ἵν' ἐτράφη.*

756. *Infatuation drew together the demented pair.* Ores 823, *τὸ δ' αὖ κακουργεῖν ἀσέβεια μαινολὶς Κακοφρόνων ἀνδρῶν παράνοια. Φρενώλης* occurs nowhere else.

758. *And as it were a sea of troubles brings on one billo that subsides, and rears another triply cloven.* Æschylu should have written *ἄλλο δ' ἀειρόμενον,* but he preferre varying the construction. See Arnold on Thucyd. 36; Eur. Bacch. 1131. *ἦν δὲ πᾶσ' ὁμοῦ βοὴ, ὁ μὲ στενάζων, ὅσον ἐτύγχανεν πνέων, αἱ δ' ἠλάλαζον.* Pale

760. *τρίχαλον, triply-cleft.* It is properly applied to th hoofs of animals, but here seems to be equivalent t *τρικυμία* in Prom. 1015. We might also render it, *three crested,* with Griffiths.

762, 3. *But betwixt it and us there stretches a fence at sma interval, a tower in width* alone. For *δι' ὀλίγου,* wit which *διαστήματος* is to be supplied, see Matth. § 580, I should nevertheless prefer *ἀλκὰν* with one MS. Se however Linwood's Lex. *τείνει.*

767. καταλλαγαὶ is in apposition with ἀραὶ in the preceding line.

768. *And deeds of destruction when they occur do not pass by*, i.e. do not take place without some consequences ensuing. παρέρχεται metaphorically refers to the passing by of a wave, as in Ovid: *nec quæ præteriit iterum revocabitur unda.* For πέλεσθαι cf. Ag. 255; Eum. 149, 199; Suppl. 123, 810.

769. πρόπρυμνα, adverbially, *forth from the poop, astern.* ἐκβολὰν, *jacturam;* a word which is derived from *jacio*, and signifies in the first instance a throwing overboard of goods in a storm in order to lighten the vessel and save what remains: see Aristot. Eth. iii. 1; Acts xxvii. 18, 38.

771. ἄγαν παχυνθεὶς, *too thickly stowed.*

774. ὁ πολύβοτός τ' αἰὼν βροτῶν. The first Scholiast explains this by πάντες οἱ ἄνθρωποι, i.e. ἡ ζωὴ καὶ ὁ βίος τῶν ἀνθρώπων ὁ πολύβοτος καὶ ὁ πολλοὺς τρέφων, making αἰὼν equivalent to ζωὴ or βίος. Cf. Prom. 862. Hephæstion quotes πολύβωτον Σέριφον from Cratinus. In Il. i. 154, 296, πολυβοῦται is an epithet of ἄνδρες, *men abounding in herds.*

777. κῆρ', i.e. the Sphinx.

778. ἀρτίφρων, *sensible, aware of*

783. κρεισσοτέκνων is probably a corrupt word. Hermann writes κυρσοτέκνων, i.e. *the eyes with which he was about to meet* or *behold his children.*

784. πλάγχθη, without a preposition; as in Rhes. 283; Troad. 635; compare Œd. Tyr. 1268-79.

785. *And upon his children he inflicted* (see Linwood)

curses, wrathful on account of their bringing up, i. e. on account of his having begotten them in incest. Some read ἐπίκοτος τροφᾶς, implying that Œdipus was wrathful against his sons for having refused him due support. See Schol. on Œd. Col. 1375, who however makes their conduct a mistake scarcely important enough to justify so direful an exercise of paternal vindictiveness.

789. Observe the tmesis for διαλαχεῖν, and cf. Phœn. 67. ἀρὰς ἀρᾶται παῖσιν ἀνοσιωτάτας θηκτῷ σιδήρῳ δῶμα διαλαχεῖν τόδε.

791. καμψίπους, *swift, moving quickly, pernix.*

792. μητέρων τεθρ. *mother-bred*, i. e. *virgins.* Paley takes it as = μητέρων θρέμματα. Cf. Jelf, § 483, 3.

796. ἄντλον, *sentinam.* The sense is: *the city, amidst the many buffets of the surge, has not been compelled to pump out the bilge-water*, i. e. *has not leaked*, or given way to the attack of the enemy. With ἐν εὐδίᾳ, we must supply ἔστι.

800. Apollo is styled Ἑβδομαγέτης, because it was to him that the number seven was especially sacred. On the seventh day of the month Munychion he destroyed the Python; on the seventh of Thargelion, according to Delian tradition, he was born; and the seventh day of many, if not of all, of the months in the year was consecrated to him. See Müller's *Dorians*, b. ii. ch. 8, §§ 3, 4, 5; vol. i. pp. 346—350.

809. The preceding words, μάντις εἰμὶ τῶν κακῶν may signify either *my forebodings of evil are fulfilled*, or *I can divine the evils you have to tell.* The latter is the sense which the messenger takes, and he replies accordingly,

But here there is no need of divination, they are unquestionably stretched in dust. Griffiths.

810. "Οὖν is often used in a dialogue to express a wish for, as in a question which is meant to elicit further information: Æsch. Choeph. 171, πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω: Soph. Phil. 568, and in the present passage." Jelf, § 737, 6.

Ὅμως refers to βαρέα. The Chorus begins to interrupt by a question, *Came they even that far?* and then checking its inclination to guess, adds, *but tell however thy tidings, grievous indeed, yet tell them.* Griffiths.

811. ἄγαν, *too surely.*

815. Πόλιν is governed by χαίρειν: see Matth. § 414, 12; quotes Aj. 136, σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω, and Hipp. 1339.

822. Observe that μεγάλε, except when quoted from this place, is found nowhere else.

828. ἀτέκνους. All the tragic writers, at least in their extant plays, speak of the two brothers as dying childless: see vss. 955, 1056, Antig. 170—174; Phœn. 757—762, 1586. And yet Thersander, the son of Polynices, is mentioned in Pind. Ol. ii. 76; Herod. iv. 147, vi. 52; and Laodamas, the son of Eteocles, who was himself king of Thebes, in Herod. v. 61. Griffiths.

833. Γένεος Οἰδίπου τ' ἀρά. If this reading be correct, it must refer not only to the curse imprecated by Œdipus upon his sons, but likewise to the ancient curse by which the whole house of the Labdacidæ was originally devoted to destruction. Cf. Phœn. 1605, where Œdipus says: ἀρὰς παραλαβὼν Λαΐου καὶ παισὶ δούς, which the Scholiast

explains to be the curse originally brought by Pelops upon the whole race. See in vs. 911.

840. *It hath wrought its end and failed not.* Schol. ἡ βουλαὶ δὲ τοῦ Λαΐου διῆλθον καὶ διεπληρώθησαν.

847. οὐ λόγῳ. Prom. 1080, ἔργῳ κοὐκ ἔτι μύθῳ. As these words are uttered, the procession begins to appear with the bodies of the two brothers, followed at vs. 861, by the sisters Antigone and Ismene.

848. προῦπτος, *open to sight.* Photius, πρόοπτον· τὸ προορώμενον καὶ προφανές· οἷον τὸ προκείμενον πρὸ τῶν ἀφθαλμῶν. See Œd. Col. 1439.

849. *Double are our sorrows, double are the horrors of them who have been slaughtered by each other's hand, doubly shared are these consummated sufferings.*

854. In this extraordinary metaphor the wind is represented by sighs, and the oars by hands beating the head and breast. Κατ' οὖρον γόων, *before the breeze of sighs:* see note on vs. 690. Griffiths. Translate with Paley, *But with the gale of lamentations ply about your heads the quick oar-stroke of your hands in funeral procession, which ever though Acheron makes to pass that ship, &c.*

857. μελάγκροκον. This alludes to the story of the vessel which used to be sent to Delos as a thank-offering for the deliverance from the Minotaur. The victims sent to Crete used *black sails* to their vessel, in token of their anticipated fate. See Dict. of Myth. Art. Theseus.

859. ἀστιβῆ, πόλλωνι. A very bold expression, meaning, according to Paley, *quæ non escenditur in gratiam Apollinis,* i. e. which is not going to Delos. θεωρὶς is generally applied to the ship sent to Delos on the occasion

mentioned in the last note, (cf. Plato Phæd. p. 58, a.) but it is also used of any vessel δι' ἧς πεμπόμενοι ἐπὶ τὰς θυσίας τὰς ἀποδήμους ὑπὲρ τῆς πατρίδος, ἢ καὶ ἐπὶ τοὺς ἱεροὺς ἀγῶνας καὶ ἄλλας πανηγύρεις οἱ θεωροὶ ἐστέλλοντο, καὶ εἰς χρηστηρία (Suidas). The *negative* epithets applied to it in the present passage partly serve to shew that it is used in a general sense, for any ship whatever, and partly that Charon's boat is meant. In the next line πάνδοκον, as well as ἀφανῆ, must be taken with χέρσον. It is, however, possible that ἀστιβῆ Ἀπόλλωνι, may mean *sunless, destitute of light*, in reference to Hades being naturally hateful to the God of light. Indeed, there seems some difficulty in taking ἀστιβὴς as = ἄστειπτος.

863. οὐκ ἀμφιβόλως, *equally.*

866. πρότερον φήμης, *before they speak.*

871. *Who wear a girdle*, a bold periphrase for γυναῖκες. Cf. 842, 1030; and for the meaning, 712, πιθοῦ γυναιξί. ἀτρύμονες, *not to be subdued by.*

875. φίλων ἄπιστοι, *not to be persuaded by friends.*

892. ἀντιφόνων, *murder-requiting.*

894. Πληγὴν may be understood with διανταίαν, as in Agam. 1345, δευτέραν πεπληγμένος, Choeph. 640, τὸ δ' ἄγχι πλευμόνων ξίφος Διανταίαν ὀξυπευκὲς οὐτᾷ. The construction is the same as in Agam. 1343, πέπληγμαι καιρίαν πληγήν.

903. ἐπιγόνοις. Perhaps this word alludes to the war of the Epigoni, specially so called, the issue of which is stated in Eur. Suppl. 1213—1226.

909. Schol. ἀλλὰ μέμψις καὶ ὄνειδος τῷ διαλλακτῆρι αὐτῶν

σιδήρῳ. In the next line, εὔχαρις is a somewhat doubtful correction for ἐπίχαρις, which Paley renders: *nec mutuo beneficio fuit hoc bellum*, referring to Donaldson's *New Cratylus*, p. 365 and 219. So the Schol. ὡς οὐδετέρῳ χαρισαμένῳ, ἀλλ' ἀνελόντι καὶ τοὺς δύο. For the double dative, see Jelf, § 611, *obs.*

914. They are to share, not the κτήματα, but the τάφοι, of their fathers. Griffiths.

920. For the genitive, see Jelf, § 481.

923. πολλὰ, *scil.* κακά.

939. ζόα, *life-blood.*

940. A play on the word ὅμαιμοι, i. e. *of one blood* (by kindred), and shedding *each other's blood.*

942. Cf. 728, 817.

950. σώματι. Cf. vs. 732 and 818. Render, *and beneath their bodies* (σώματι for σώμασι) *shall be a fathomless wealth of earth.*

951. *Alas! ye that have made your houses bloom with many a woe. And at its fall these curses raised the shout of triumph in shrill strain, when the race* (of Laius) *had been put to flight in utter rout.*

973. Τάδε may either be said by Antigone of Polynices, while τοίων refers to Eteocles; or τάδε may signify *our affliction;* and τοίων that of the brothers. Griffiths.

975—977. These words are perhaps not uttered by the Chorus, but by both the sisters together: so likewise vss. 987—989.

980. οὐδ' ἵκετο, *nor yet did he effect his return, but he came*

not. Polynices is described by the sisters as having given the first mortal wound.

982. *ἐνόσφισε, cut off.*

1005. *δοκοῦντα καὶ δόξαντα, things that seem fit and have been agreed upon.*

1007. *ἐπ' εὐνοίᾳ χθονὸς, upon (in consequence of) his affection for the land.*

1010. *And being pure in regard to the sacred rites of his country, blameless hath he fallen, &c.* Cf. Matth. § 339.

1013. *νεκρὸς, a corpse,* is always masculine.

1017. *ἄγος—θεῶν πατρῴων.* Thuc. i. 126, *τὸ ἄγος ἐλαύνειν τῆς θεοῦ,* 128, *τὸ τῆς Χαλκιοίκου ἄγος.* The word *ἄγος, pollution,* occurs in Choeph. 155; Eum. 168; Æsch. Suppl. 375; Œd. Tyr. 1426.

1019. *ᾕρει, attempted to take.* Cf. Matth. § 497, *c.* Jelf, § 398, 2.

1024. *ἄτιμον ἐκφορᾶς.* Matth. § 339; Jelf, § 529, *obs.* 3.

1028. More usually *κίνδυνον ἀναρρίπτειν.* The Scholiast explains it: *εἰς κίνδυνον ἐμβαλῶ ἐμαυτήν.* Scholfield quotes from Herod. v. 49, *μάχας ἀναβαλλομένους, hazarding battles,* which seems scarcely a case in point. For the nominative see Jelf, § 689, *obs.*

1030. *ἄπιστον* = *ἀπειθῆ,* as in vs. 842.

1031. Cf. Prom. 39, and note.

1041. "Where there's a will, there's a way."

1042. *πόλιν βιάζεσθαι,* i. e. to act *βίᾳ,* or *πρὸς βίαν πόλεως.*

1045. *τράχυν', make it as hard as thou wilt.* Antigone plays upon the herald's words.

1047. ἤδη, *as yet*. The οὐ should be omitted, for δι a composition is almost equivalent to a negative. ' sense will then be, as Paley translates, *jam hic non plius a diis honoratur*. Cf. Pers. 710. διαπεπόρθηται Περσῶν πράγματα. Hipp. 1456. μή νυν προδῷς με, τ νον, ἀλλὰ καρτερεῖ. 'ΙΠ. κεκαρτέρηται τἄμ.' ὄλωλα γι

1051. Blomfield's translation is, *Contention is the last g dess to finish a dispute*. He has enclosed the vers brackets as out of its place, although he believes it written by Æschylus.

1053. Supply ὄν. See Jelf, § 682, 3.

1056. πρυμνόθεν. Cf. vs. 71.

1061. Cf. vs. 270. Render, ἀποτρέπομαι, *I shrink from*

1073. For ὥσπερ πόλις τε. Cf. Suppl. 952.